

THE
CONFESSION
OF
FAITH,
And the
LARGER and SHORTER
CATECHISMS;

First agreed upon by the Assembly of
Divines at *Westminster* :

And now appointed by the General Assembly of the Kirk of *Scotland*, to be a part of Uniformity in Religion between the Kirks of Christ in the three Kingdoms ;

Together with the Sum of Saving Knowledge , and the practical use thereof.

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Gen. J. P. Johnston
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C H A P. I.

Of the holy Scripture.

ALthough the light of Nature, and
the works of Creation and Pro-
vidence, do so far manifest the Good-
ness, Wisdom, and Power of God as to
leave men unexcusable *a* ; yet are they
A 2 not

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a Rom. 2. 14.
15.
Rom. 1. 19.
20.
Psal. 19. 1. 2.
3.
Rom. 1. 32.
with Chap.
2. 1.
b 1. Cor. 1. 21.
1 Cor. 2. 13.
14.
c Heb. 1. 1.

d Prov. 22.
19. 20. 21.
Luk. 1. 3. 4.
e Rom. 15. 4.
Matt. 4. 4.
7. 10.
If. 8. 19. 20.
e 2 Tim. 3.
15.
2 Pet. 1. 19.
f Heb. 1. 1. 2

not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation *b*. Therefore it pleased the Lord at fundry times, and in divers manners, to reveal himself, and to declare that his will unto his Church *c*; and afterwards for the better preserving, and propagating of the Truth, and for the more sure establishment and comfort of the Church, against the corruption of the flesh, and the malice of Satan and of the world; to commit the same wholly unto writing *d*; which maketh the holy Scripture to be most necessary *e*; those former ways of God, *s* revealing his Will unto his People being now ceased *f*.

II. Under the name of holy Scripture or the Word of God writen, are now contained all the Books of the Old and New Testament, which are these.

Of the Old Testament.

5

Genesis
Exodus
Leviticus
Numbers
Deuteronomy
Joshua
Judges
Ruth
I. Samuel
II. Samuel
I. Kings
II. Kings
I. Chronicles
II. Chronicles
Ezra
Nehemiah
Esther
Job
Psalms
Proverbs

Ecclesiastes
The Song of Songs
Isaiah
Jeremiah
Lamentations
Ezekiel
Daniel
Hosea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habakkuk
Zephaniah
Haggai
Zechariah
Malachi.

Of the New Testament.

The Gospels according to

Matthew
Mark

Luke

John

The Acts of the Apostles

Paul's Epistles to the Romans

Corinthians I.

Corinthians II.

Galatians

Ephesians

Philippians

Colossians

Thessalonians I.

Thessalonians II.

To Timothy I.

To Timothy II.

To Titus

To Philemon

The Epistle to the Hebrews

The Epistle of James

The first and second Epistles of Peter

The first, second, and third Epistles of John

The Epistle of Jude

The Revelation of John.

A 3

All

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All which are given by inspiration of God, to be the Rule of Faith and life g.

g Luke 18.
18.31.
Eph. 2.10.
Rev. 12.18.
29.
2 Tim. 3.16.

III. The Books commonly called Apocrypha, not being of Divine Inspiration, are no part of the Canon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other humane Writings h.

h Luke 24.
27.44
Rom. 3.2-
2. Pet. 1.2.

IV. The Authority of the holy Scripture, for which it ought to be believed and obeyed; dependeth not upon the testimony of any man, or Church; but wholly upon God, (who is truth it self) the Author thereof; and therefore it is to be received, because it is the Word of God i.

i 2. Pet. 1.
19.21.
2. Tim. 3.16-
1. John. 5.7
1. Th. 2.13.

k 1. Tim. 3.
15.

V. We may be moved and induced by the Testimony of the Church, to an high and reverend esteem of the holy Scripture k. And the heavenliness of the Matter, the efficacy of the Doctrine, the Majesty of the Style, the consent of all the parts, the Scope of the whole, (which is, to give all glorie to God,) the full discovery it makes of the only way of mans salvation, the many other incomparable Excellencies, and the intire perfection thereof, are Arguments wherby it doth abundantly evidence it self to be the Word of God; yet notwithstanding our full perswasion and assurance of the infallible truth, and Divine authority thereof, is from the inward work of the holy Spirit, bearing witness by and with the Word in our hearts. l.

VI

l 1 John. 2.
20.27.
John. 16.13,
14.
1 Cor. 2.10.
11.12.
f ai. 59.21

VI. The whole Council of God concerning all things necessary for his own Glory, Mans Salvation, Faith, and Life, is either expresly set down in Scripture, or by good and necessary consequence may be deduced from Scripture : unto which nothing at any time is to be added, whether by new Revelations of the Spirit, or traditions of men, *m*, Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word *n*, and that there are some circumstance concerning the Worship of God, and Government of the Church, common to humane Actions and Societies, which are to be ordered by the light of Nature and Christian Prudence, according to the general Rules of the Word, which are always to be observed *o*,

m 2. Pet. 3.
15. 16. 17.
18. 19.
2 Thel. 2. 8.

n John 6. 45.
2. Cor. 1. 9.
10. 12.

o 1 Cor. 31.
13. 14.
1 Cor 14. 26.
40.

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all *p* : yet those things which are necessary to be known, believed, and observed, for Salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means may attain unto a sufficient understanding of them *q*.

o 2 Pet. 3. 16

q Psal 119.
105 130.
7 Mat. 5. 18.

VIII. The Old Testament in Hebrew (which was the native language of the People of God of old) and the new Testament in Greek, (which at the time of

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the writing of it, was most generally known to the Nations (being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authenticall *r*, so as, in all controversies of Religion, the Church is finally to appeal unto them, *s*. But, because these Original tongues are not known to all the people of God, who have right unto, and Interest in the Scriptures, and are commanded in the fear of God, to read and search them, *t*; therefore they are to be translated into the vulgar language of every Nation unto which they come *u*, that the word of God dwelling plentifully in all, they may worship him in an acceptable manner *w*, and through patience and comfort of the Scriptures may have hope *x*.

IX. The infallible Rule of Interpretation of Scripture, is the Scripture it self: and therefore when there is a question about the true and full sense of any Scripture (which is not manifold, but one) it must be searched and known by other places that speak more clearly.

X. The Supream Judge, by which all controversies of Religion are to be determined, and all decrees of Councils, Opinions of Antient writers, Doctrines of men, and privat spirits, are to be examined; & in whose sentence we are to rest can be no other but the holy Spirit speaking in the Scripture *z*.

CH A P.

r Mat. 5. 18.

s Mai. 8. 20.
Acts 15. 15.
John 5 39. 46.

t John 5. 29

u 1 Cor. 14
6. 9, 11. 12.
24. 27, 28.

w Col. 3 16.

x Rom. 15. 4.

y 2 Pet. 1
20. 21.
Acts. 5. 15.
16.

z Matth. 22.
30 31.
Eph. 2. 20.
with Acts.
28. 15.

CHAP. II.

Of God, and of the Holy Trinity.

THere is but one only *a*, living and true God *b*. who is infinite in being and perfection *c*. a most pure Spirit *d*, invisible *e*, without body, parts *f*, or passions *g*, immutable *h*, immense *i*, eternal *k*, incomprehensible *l*. Almighty *m*, most wise *n*, most holy, *o*, most free *p*. most absolute *q*. working all things according to the counsel of his own immutable and most righteous will *r*, for his own glory *s*, most loving *t*, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin *u*; the rewarder of them that diligently seek him *w*, and withall most just and terrible in his judgements *x*. hating all sin *y*, and who will by no means clear the guilty *z*.

II. God hath all life *a* glory, *b*. goodness *c*. blessedness *d*. in & of himself all sufficient, not standing in need of any creatures, which he hath made *e*, nor deriving any glory from them *f*, but only manifesting his own glory, in, by, unto and upon them; He is the alone fountain of all Being, of whom, through whom, and to whom are all things *g*, and hath most Soveragin dominion over them, to do by them, for them, or upon them whatsoever himself pleaseth *h*. In his sight all things are open and manifest *i*.

A 5

his

a Deut 6. 4.
2 Cor 4. 8. 0.
b 1 Thes. 1. 9.
Jer. 10. 10.
c Job 11. 7. 8.
9.
Job. 26. 14.
d John 4. 24.
e 1 Tim. 1. 17.
f Deut. 4. 15.
16: John 4: 1
24: with
Luke 24. 39-
g Acts 14:
11: 15.
h Jams 1. 17:
Mat. 3: 6.
i 1 Kings 8. 17:
Jer: 23. 23
24.
k Psal. 90: 2:
1 Tim 1. 17.
l Psal: 145. 3.
m Gen. 17. 1.
Rev. 4. 8.
n Rom. 16. 27.
o Mai. 6. 3,
Rev. 4. 8.
p Psal. 115. 3.
q Exod. 3. 14:
r Eph: 1. 11:
s Psev. 16.
14
Rom 11: 36:
t 1. Joh: 4: 8:
16:
u Exod: 3: 4
6: 7:
w Heb: 11: 6:
x Neh: 9:
32: 33:
y Psal: 5 5;
5: 6,
z Nah: 1. 2. 3:
Exod 3: 4. 7:
a Joh: 5: 26.
b: Acts 7: 2
c Psal 119:
68:
a 1 Tim: 6.
15:
Rom: 9: 5.
e Act: 17 24:
25
Job. 22. 2. 3.
g Rom: 11. 36.
36.

b Rev: 4: 11:
1 Tim: 6: 15:
Dan: 4: 25.

35
1 Heb 4: 13:
k Rom: 11:
33: 34:
Psal: 147: 5:
1 Act: 15: 18:
Exek: 11: 5:
m Psal 145:

17:
Rom: 7: 12:
n Rev. 5: 12.

13, 14.
o 1 Joh. 5: 7.
Mat 3: 16, 17
Mar. 28: 19

2 Cor. 13, 14.
p Joh: 1. 14. 18

q Joh: 1. 15. 6
Gal. 4. 9.

his knowledge is infinite, infallible, and independent upon the creature *k*, so as nothing is to him contingent or uncertain *l*. He is must holy in all his Counsels, in all his works, and in all his commands *m*, To him is due from Angels & Men, & every other creature, whatsoever worship service or obedience he is pleased to require of them *n*.

III. In the Unity of the God-head, there be three persons of one substance, power and eternity; God the Father, God the Son, and God the holy Ghost. The Father is of none, neither begotten, nor proceeding: The Son is eternally begotten of the Father *p*, the Holy Ghost eternally proceeding from the Father and the Son *q*.

CHAP. III.

Of GOD'S Eternal Decree.

r Ep'h. 1: 11.
Rom 11: 33:
Hcb. 6: 17.
Rom. 9. 15.

18.
b James 2.
13. 17.
1 Joh. 1. 5,

c Acts 2. 23.
Mar. 17, 12.
Acts 4. 27, 28.
Jrb. 19, 11.
Pro. 16. 33.

d Act. 15. 18.
1 Sam. 23.
11. 12.
Mat. 11. 21,
25.
e Rom. 9. 11.
13, 16, 18,

GOD from all eternity did, by the most wise and holy Counsel of his own will, freely and unchangeable ordain whatsoever comes to pass *a*; yet so as thereby, neither is God the Author of sin *b*. nor is violence offered to the will of the Creatures, nor is the liberty or contingency of second Causes taken away, but rather established *c*.

II. Although God knows whatsoever may, or can come to pass upon all supposed conditions *d*. yet hath he not decreed any thing, because he foresaw it

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as future, or as that which would come to pass upon such conditions *e*.

III. By the decree of God, for the manifestation of his Glory, some Men and Angels *f*, are predestinated unto everlasting life, and others foreordained to everlasting death *g*:

f 1 Tim. 5. 21.
Mar. 25. 41.
g. Rom. 9.
22, 23.
Eph. 1. 5. 6.
Prov. 16. 4.

IV. These Angels and men thus predestinated and foreordained, are particularly, and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished *h*.

h 2 Tim. 2. 19.
Job. 13. 18.

V. Those of Mankind, that are predestinated unto Life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his Will, hath chosen, in Christ, unto everlasting glory *i*: out of his meer free grace and love, without any foresight of Faith, or good Works, or perseverance in either of them, or any other thing in the Creature, as Conditions, or causes moving him thereunto *k*, and all to the praise of his glorious grace *l*.

i Eph. 1. 4.
9. 11.
Rom. 8. 30.
2 Tim. 1. 9.
1 Thes. 5. 9.

k Rom. 9. 11.
13. 16.
l Eph. 1. 4. 9.
Eph. 1. 6.
12.

VI. As God hath appointed the Elect unto glory, so hath he, by the eternal and most free purpose of his Will, foreordained all the means thereunto *m*. Wherefore they who are elected, being fallen in *Adam*, are redeemed by Christ, *n*, are effectually called unto faith in Christ, by his Spirit working in due season,

m 1 Per. 1. 2.
Eph. 1. 4. 5.
Eph. 2. 10.
2 Thes. 2. 13.

n 1. Thes. 5.
9. 10.
Tit. 2. 14.

son,

6 Rom. 8. 30.
Eph 1. 5
2 Thes. 2. 13.

2 1. Pet. 1. 5.

9 John. 17. 9.
1 Rom. 8. 28.
Jo the end.
John 6. 64.
15.
Joh. 10. 26.
ch. 8. 47.
1 John 2. 19.

Mat. 11. 25.

6.
Rom. 9. 17. 18.
21. 12.
2 Tim. 2. 19.
20.
Jude v. 6.
1 Pet. 2. 8.
1 Rom. 11. 33.
Rom. 9. 20.

Deut. 29. 29.
2 Pet. 1. 10.
10 Ep. 1. 6.
Rom. 11. 33.

10 Rom. 11. 5.
6. 20.
2 Pet. 1. 10.
Rom. 8. 33.
Luk. 10. 20.]

son, are justified, adopted, sanctified o, and kept by his power through faith unto salvation p. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the Elect only q.

VII. The rest of Mankind God was pleased, according to the unsearchable council of his own Will, whereby he extendeth, or withholdeth mercy, as he pleaseth, for the glory of his Sovereign Power over his Creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice r.

VIII. The Doctrine of this high Mystery of Predestination is to be handled with special prudence and care s, that men attending the Will of God revealed in his Word, and yielding obedience thereunto, may from the certainty of their effectual Vocation, be assured of their eternal Election t. So shall this Doctrine afford matter of Praise, Reverence, and Admiration of God u, and of Humility, Diligence and abundant Consolation to all that sincerely obey the Gospel w.

CHAP. IV.

Of Creation.

IT pleased God the Father, Son and Holy Ghost, a for the manifestation of

a Heb. 1. 2.
John 1. 2. 3.

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of the glory of his eternal Power, Wisdom, and goodness *b*, in the beginning, to creat or make of nothing the World, and all things therein, whether visible or invisible, in the space of six days, and all very good *c*.

Gen. 1.2.
Job, 26.13,
Job. 33. 4,
Rom 1.20.
Jer. 10.12.
Psalm, 104.
24.
Psalm. 33.5,
6
c Gen. 1 ch,
Heb. 11, 3,
Col, 1.16.
Act. 17, 24.

II. After God had made all other Creatures, he created Man, male and female, *d*, with reasonable and immortal Souls *e*, endowed with knowledge, righteousness, and true holiness, after his own Image *f*, having the Law of God written in their hearts *g*, and power to fulfill it *h*, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change *i*, Beside this Law written in their hearts, they received a Command, not to eat of the tree of the knowledge of good and evil, which whiles they kept, they were happy in their Communion with God *k*. and had dominion over the Creatures *l*.

d Gen, 1.27.
e Gen, 2,7.
with Eccl.
12.7. and
Luk, 23. 43
5th Mat. th.
10. 28.
f Gen, 1, 26.
C. 1. 3. 10.
Eph. 4, 14.
g Rom. 2.
14. 15,
h Eccl 7. 29.
i Ger. 3. 6. 1
Eccl. 7. 29.

k Gen. 2. 27.
Gen, 3. 8. 9.
10. 11, 23.
l Gen, 1, 26.
28.

C H A P. V.

Of Providence.

GOD the great Creator of all things doth uphold *a*. direct, dispose, and govern all Creatures, actions and things *b*. from the greatest even to the least *c*, by his most wise and holy Providence *d*. according to his infallible fore-knowledge *e*, and the free and immutable counsel

a Heb, 1.3.
b Dan 4. 34. 1
35,
Psalm, 135. 6.
Acts 17. 25.
26. 28.
Job. 38. 39.
40, 41. 11
chapters.
c Mar. 10.
29, 30. 31.
d Prov, 15.
3
Psalm. 104, 24.
Ps. 145. 17.

a Act. 15. 18.
 Psal. 94. 8,
 9. 10. 11.
 f Eph. 1. 11.
 Psal. 33. 10,
 g Isa. 63. 14.
 Esh. 3. 10.
 Rom. 9. 17.
 G n. 15. 7.
 Psal. 145. 7,
 h Act. 2. 23.
 i Gen. 8. 22.
 Jer. 31. 35.
 Exod. 21. 13.
 with Deut.
 19. 5.
 i Kings 22
 28. 34.
 Isa. 10. 6, 7.
 k Acts 27:
 21. 44.
 Isa. 55. 12:
 Hos. 2: 21,
 22,
 l Hos. 1: 7:
 Mat. 4: 4:
 Job 34: 10:
 m: 12: 4:
 19. 20: 21:
 n 2 Kin: 6: 6:
 Dan: 3: 27:
 o Rom: 11:
 3: 33: 34:
 2 Sam: 24: 1
 with 1: Chr:
 21: 1: 1 Kin:
 22: 23:
 1 Chrou. 10.
 4. 13, 14,
 2 Sam. 16. 10.
 Acts 2. 23: a
 Act. 4. 27. 28.
 p Act. 14. 16.
 q Psal. 76.
 10.
 2 Kings. 19.
 28.
 r Gen. 50.
 20.
 Isa. 10. 9. 7.
 12.
 s Jam. 1. 13.
 14. 17.
 1 Joh. 2. 16
 Psal. 50. 21.

counsel of his own Will *f*, to the praise of the glory of his Wisdom, Power, Justice, Goodness and Mercy *g*.

II. Although in relation to the foreknowledge and decree of God, the first cause, all things came to pass immutably and infallibly *h*. yet by the same Providence he ordereth them to fall out according to the nature of the second Causes, either necessarily, freely or contingently *i*.

III. God in his ordinary Providence maketh use of means *k*. yet is free to work without *l*. above *m*. and against them at his pleasure *n*.

IV. The Almighty power, unsearchable wisdom, and infinite goodness of God so far manifest themselves in his Providence, that it extendeth it self even to the first fall, and all other sins of Angels and men *o*, and that not by a bare permission *p*, but such as hath joyned with it a most wise and powerful bounding *q*, and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends *r*: yet so as the sinfulness thereof proceedeth only from the Creature, and not from God, who being most holy and righteous, neither is, nor can be the Author or Approver of sin *s*.

V. The most wise, righteous and gracious God doth oftentimes leave for a season his own Children to manifold temptations, and the corruption of their

own hearts, to chastise them from their former sins, or to discover unto them the hidden strength of corruption & deceitfulness of their hearts, that they may be humbled *t*, and to raise them to a more close and constant dependency for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends *u*.

VI. As for those wicked and ungodly men, whom God as a righteous Judge for former sins doth blind and harden *w*, from them he not only withholdeth his grace, whereby they might have been inlightened in their understandings, and wrought upon in their hearts *x*, but sometimes also withdraweth the gifts which they had *y*, and exposeth them to such objects as their corruption makes occasions of sin *z*. and withal gives them over to their own lusts, the temptations of the world, and the power of Satan *a*, whereby it comes to pass that harden themselves, even under these means which God useth for the softning of others *b*.

VII. As the providence of God doth in general reach of all Creatures, so after a most special manner, it taketh care of his Church, and disposeth all things to the good thereof *c*.

t 2. Chr. 31.
27. 26. 31.
2 Sam. 24. 1.
u 1. Cor. 12. 7.
8. 9

Psal. 73.
throughout
Psal. 77. 1.
to 12.
Mat. 14. 66.
to the end 31
with John 1
21. 15. 16. 17.
w Rom. 1.
24. 25. 28.
Rom 11. 7,
8.
x Deut. 29-
4
y Math. 13. 12,
Mat. 25. 29.
z Deut. 2. 30.
2. King. 8.
12, 13.

a Psal. 81. 11.
12. 2 Thes.
2. 10. 11. 12.

b Exod. 7. 3.
with Ezod.
8. 15. 32.
2 Cor 1. 15.
16. 18. 8. 14.
1 Pet. 2. 7. 8.
Isa. 6. 9. 10.
with Acts.
28. 26. 27.
c Tim 4. 10.
Amos 9. 8.
9.
Rom. 8. 28.
Isa. 43. 3.
4. 5. 14.

CHAP. VI.

Of the Fall of Man, of Sin, and of the punishment thereof.

OUr first Parents being seduced by the subtilty and Temptation of Satan, sinned in eating the forbidden fruit *a*. This their sin God was pleased according to his wise and holy counsel to permit, having purposed to order it to his own glory *b*.

II. By this sin they fell from their original righteousness and communion with God *c*, and so became dead in sin *d*, and wholly defiled in all the faculties and parts of Soul and Body *e*.

III. They being the root of all mankind, the guilt of this sin was imputed *f*, and the same death in sin and corrupted nature, conveyed to all their Posterity descending from them by ordinary generation *g*.

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good *h*, and wholly inclined to all evil *i*, do proceed all actual transgressions *k*.

V. This corruption of nature, during this life, doth remain in those that are regenerated *l*: and although it be through Christ pardoned and mortified, yet both it self, and all the motions thereof are truly and properly sin *m*.

VI. Every sin, both Original & Actual

a Gen. 3. 13.
2 Cor. 11. 3.
b Rom. 11.
 32.
c Gen. 3. 6.
 7. 8.
 Eccl. 7. 29.
 Rom. 3. 23.
d Gen. 2. 17.
 Eph. 2. 1.
e Tit. 1. 15.
 Gen. 6. 5.
 Jer. 17. 9.
 Rom. 3. 20.
 10. 19.
f Gen. 1. 27.
 28. & Gen.
 2. 16. 17. &
 Acts. 17. 13,
 with Rom,
 5. 12. 15. 10.
 17. 18. 19.
 and 1 Cor.
 15. 21. 22.
 45.
g Psal. 51. 5.
 Gen. 5. 3.
 Job. 14. 4.
 Job. 15. 14.
h Rom. 5. 6.
 Rom. 8. 7.
 Rom. 7. 18.
 Col. 1. 21.
i Gen. 6. 5.
 Gen. 8. 21.
 Rom. 3. 10.
 11. 12.
k Jam. 1. 14.
 15.
 Eph. 2. 2, 3.
 Ma. 15. 19.
 1 Joh. 1. 8.
 18. Rom. 7.
 14. 17. 18. 23.
 Jam. 3. 2.
 Proz. 20. 9.
 Eccl. 7. 20.
m Rom. 7.
 5. 7. 8. 25.
 Gal. 5. 17.

a), being a transgression of the righteous Law of God, and contrary thereunto *n*, doth in its own nature bring guilt upon the sinner *o*, whereby he is bound over to the wrath of God *p*, and curse of the Law *q*, and so made subject to death *r*, with all miseries, spiritual *s*, temporal *t*, and eternal *u*.

n 1. Joh. 3. 4.
o Rom. 2. 15.
Rom. 3. 9.
19.
p Eph. 2. 3
q Gal. 3. 10.
r Ro. 6. 23.
s Eph. 4. 18.
t Ro. 8. 20,
Lam. 3. 39.
u Mat. 25.
14.
2 Thes. 1. 9. 1

CHAP. VII.

Of God's Covenant with Man.

THe distance between God and the Creature is so great, that although reasonable Creatures do owe obedience unto him as their Creator, yet they could never have any Fruition of him, as their blessedness and reward, but by some voluntary condescension on Gods part, which he hath been pleased to express by way of Covenant *a*.

II. The first Covenant made with Man, was a Covenant of Works *b*, wherein Life was promised to *Adam*, and in him to his posterity *c*, upon condition of perfect and personal obedience *d*.

III. Man by his fall having made himself incapable of Life by that Covenant, the Lord was pleased to make a second *e*, commonly called the Covenant of Grace: Wherein he freely offereth unto sinners Like and Salvation by Jesus Christ, requiring of them Faith in him, that they may be saved *f*, and promised to give unto

a Isai. 40. 13.
14. 15. 16. 17.
Job. 9. 32.
33.
d Sam. 2. 25.
Psal. 113. 5.
6.
Psal. 100. 2.
3.
Job. 22. 23.
Job. 35. 7. 8.
Luk. 17. 10.
Acts 17. 24.
25.
b Gal. 3. 12.
c Rom. 10. 5.
Rom. 5. 12.
to 20.
d Gen 2. 17.
Gal. 3. 10.
e Gal. 3. 21.
Rom. 8. 3.
Rom. 3. 20.
21.
Gen. 3. 15.
Mai. 4. 2. 6.

unto all those that are ordained unto Life his holy Spirit, to make them willing and able to believe *g*.

f Mark: 16.

15: 16:

John: 3: 16:

Rom: 10: 6:

g

Gal: 3: 11:

Ezek: 36,

26: 27

Joh: 6. 44,

45:

b Heb: 9. 15

16. 17.

Heb. 7. 22.

Luk. 22 20.

1 Cor. 11. 25.

2. Cor. 3. 6.

7, 8, 9,

k Heb. 8. 9. *a*

10 chapters. 1

Rom. 4. 11.

Co' 2 11 12.

1. Cor. 5, 7.

1. Cor. 10. 1.

2. 3. 4.

Heb. 11 13.

Joh. 8. 56.

m Gal. 3 7.

8, 9, 14,

n Col. 2. 17.

IV. This Covenant of Grace is frequently set furth in the Scripture by the name of a Testament, in reference to the death of Jesus Christ the Testator, and to the everlasting inheritance, with all things belonging to it therein bequeathed *b*.

V. This Covenant was differently administered in the time of the Law, and in the time of the Gospel *i*, Under the Law, it was administered by Promises, Prophecies, Sacrifices, Circumcision, the Paschal Lamb, and other Types and Ordinances, delivered to the the people of the Jews, all fore-signifying Christ to come *k*, which were for that time sufficient and efficacious, through the operation of the Spirit, to instruct and build up the Elect in Faith in the promised Messiah *l*, by whom they had full remission of sins, and eternal Salvation: and is called, the Old Testament *m*.

VI. Under the Gospel, when Christ the substance *n*, was exhibited, the Ordinances in which this Covenant is dispensed, are the preaching of the Word, and the administration of the Sacraments of Baptism, and the Lords Supper *o*, which though fewer in number, and administered with more simplicity, and less outward glory: yet in them it is held forth in more fullness, evidence, and

o Mat. 28.

19. 20.

1 Cor. 11. 23.

24, 25,

The Confession of Faith.

19

and spiritual efficacy *p*, to all Nations, both Jews and Gentiles *q*, and is called the New Testament *r*, There are not therefore two Covenants of Grace, differing in substance, but one and the same, under various Dispensations *s*.

p Heb. 12, 22. 10. 23.
Jer. 31. 33.
34.
q Mat. 28.
19.
Eph. 2. 15.
16. 17. 18. 19.
r Luk. 22.
20. *f* Gal.
3. 14. 16.
3. 14. 16.
24. Heb. 13. 8.

Rom. 3. 21. 22, 23, 30. Psal. 32. 1. with Rom. 4. 3. 6. 16. 17. 23-24. Heb. 13. 8.
Acts. 15. 11.

C H A P. VIII.

Of Christ the Mediator.

IT pleased God in his eternal purpose, to choose and ordain the Lord Jesus his only begotten Son, to be the Mediator between God and Man *a*, the Prophet *b*, Priest *c*, and King *d*, the Head and Saviour of his Church *e*, the Heir of all things *f*, and Judge of the World *g*, Unto whom he did from all eternity give a People, to be his Seed *h*, and to be by him in time Redeemed, Called, Justified, Sanctified and Glorified *i*.

a Isai. 42. 1.
i Pet. 1. 19.
20.
John 3. 16.
i Tim. 2. 5. 1
b Act. 3. 22.
c Heb. 5. 5.
6.
d psal. 2. 6.
Luk. 1. 33.
e Eph. 5. 23.
f H. b. 1. 2. 1
g Act. 17. 31.
h John 17. 6.
Psal. 22. 30.
Isai. 53. 10.
i Tim. 2. 6.
Isai. 55. 4. 5. 1
1 Cor. 1. 30.

II. The Son of God, the second Person in the Trinity, being very and eternal God, of one Substance, and equal with the Father, did, when the fulness of time was come, take upon him mans nature *k*, with all the essential properties, and common infirmities thereof, yet without sin *l*: being conceived by the Power of the Holy Ghost: in the womb of the Virgin *Mary*, of her substance *m*. So that, two whole, perfect and distinct natures, the God-head, and the

k Joh. 1. 14.
i Joh. 5. 20.
Phil. 2. 6.
Gal. 4. 4.
l Heb. 2. 14.
16. 17.
Heb. 4. 15.

m Luk. 1. 27.
31. 35
Gal. 4. 4.

the Man-hood, were inseparably joyn-
ed together in one person, without Con-
version, Composition, or Confusion *n*.
Which Person, is very God and very
Man, yet one Christ, the only Media-
tor between God and Man *o*.

III. The Lord Jesus, in his humane
nature, thus united to the divine, was
sanctified and anointed with the holy
Spirit above measure *p*, having in him
all the Treasures of Wisdom and know-
ledge *q*, in whom it pleased the Father,
that all fullness should dwell *r*: to the
end, that being holy, harmless, under-
filed, and full of Grace and Truth *s*, he
might be thorowly furnished to exe-
cute the Office of a Mediator & Surety,
t. Which Office he took not unto himself,
but was thereunto called by his Father *u*,
who put all power and judgement into
his hand, and gave him Commandment
to execute the same *w*.

IV. This Office the Lord Jesus did
most willingly undertake *x*. which that
he might discharge, he was made under
the Law *y*, and did perfectly fulfill it *z*.
endured most grievous torments, imme-
diatly in his Soul *a*, and most painful
sufferings in his Body *b*: was crucified
and died *c*, was buried, and remained
under the power of Death; yet saw no
corruption: On the third day he arose
from the dead *e*, with the same body in
which he suffered *f*, with which also he
ascended into Heaven, and there sitteth

n Luk. 1. 35.
Col. 2. 9.
Rom. 9. 5.
i Per. 3. 18.
i Tim. 3. 16.
o Rom. 1. 3.
4.
i Tim. 1. 5.

p Psal. 45. 7.
Joh. 3. 34.
q Col. 2. 33.
r Col. 1. 29.
s Heb. 7. 16.
Joh. 1. 14.

t Acts 10. 38.
Heb. 12. 14.
Heb. 7. 12.
u Heb. 5. 4.
5.

w Job. 5. 12.
27.
Mat. 28. 18.
Act. 2. 36.
x Psal. 40. 7.
8. *y*. Heb.
10. 5, 10, 11.
Joh. 10. 18.
Phil. 2. 18.
y Gal. 4. 4.
z Mar. 3. 15.
Mat. 5. 17.
a Mar. 26.
37. 38.
Luk. 22. 44.
Mar. 27. 46.
b Mar. 26.
27. chap-
ters.
c Phil. 2. 8.

d Act. 2. 23.
24. 27.
Act. 13. 37.
Rom. 6. 9.
e 1 Cor. 15.
3. 4.
f Joh. 20.
25, 27.

at the right hand of the Father g, making intercession h, and shall return to judge Men and Angels, at the end of the World i.

g Mark 16.
19.
h Rom. 8.
34.
Heb. 9. 24.
Heb. 7. 25.
i Rom. 14. 9.

V. The Lord Jesus, by his perfect obedience, and sacrifice of himself, which he, through the eternal Spirit, once offered up unto God, hath fully satisfied the Justice of his Father k, and purchased not only reconciliation, but an everlasting inheritance in the Kingdom of Heaven, for all those whom the Father hath given unto him l.

10.
A. 1. 11.
A. 10. 42.
Mat. 13. 40.
41. 42.
Jude v 6.
1 Pet. 3. 4.
k Rom. 5. 19.
11. 14.
16.
Heb. 10. 1.
Eph. 5. 2.
Rom. 3. 25.
26.

VI. Although the Work of Redemption was not actually wrought by Christ till after his Incarnation, yet the vertue, efficacy, and benefits thereof were communicated unto the Elect in all ages successively, from the beginning of the world, in and by those Promises, Types, and Sacrifices, wherein he was revealed, and signified to be the Seed of the Woman, which should bruise the Serpents head: and the Lamb slain from the beginning of the World: being yesterday, and to day the same, and for ever m.

l Dan. 9. 24.
26.
Col. 1. 19, 20.
Eph. 1. 11, 24.
Joh. 17. 2.
Heb. 9. 12.
13.

VII. Christ, in the work of Mediation acteth according to both Natures, by each Nature doing that which is proper to it self n, yet by reason of the unity of the Person, that which is proper to one Nature, is sometimes in Scripture attributed to the Person denominated by the other Nature o.

m Gal. 4. 4.
5.
Gen. 3. 15.
Rev. 13. 8.
Heb. 13. 8.

n Heb. 9. 14.
1 Pet. 13. 18.

o A. 2. 20.
28.

VIII. To

Joh. 3. 13.
1 Joh. 3. 16.

VIII. To all those for whom Christ hath purchased Redemption, he doth certainly, and effectually apply, and communicat the same *p*, making intercession for them *q*, and revealing unto them, in and by the Word, the Mysteries of Salvation *r*, effectually perswading them by his Spirit, to believe, and obey, and governing their hearts by his Word and Spirit *s*, overcoming all their Enemies by his Almighty Power and Wisdom, in such manner, and ways, as are most consonant to his wonderful and unsearchable dispensation *t*.

p Joh:6.37.
39. Joh.
10:15: 16:
q 1 Joh:2:1,2.
Rom:8.34.
r Joh:15.13.
Eph.1:7,8.
2.
John 17,7.
s Joh.14.16.
Heb, 12 20.
2. Cor.4.13.
Rom.8.9.
14. Rom.
15.18.19:
Joh:17:17:
2 Psal:110:2;
1 Cor:15:25:
26:
Mal:4:2:3:
Col:2:15:

CHAP. IX.

Of Free-Will.

GOD hath indued the Will of Man with that natural Liberty, that is neither forced, nor by any absolute necessity of nature determined to do good or evil *a*.

a Mat:17:12:
Jam.2:14:
Deut:30:19:

II. Man in his state of innocency, had freedom, and power, to will, and to do that which was good, and wel-pleasing to God *b*; but yet mutably, so that he might fall from it *c*.

b Eccl:7:29:
Gen:1:26:
c Gen:2:16:
17: Gen:3:
6

III. Man by his fall into a state of sin, hath wholly lost all ability of Will to any spiritual Good accompanying Salvation *d*, so as, a natural man, being altogether averse from that good *e*, and dead in sin *f*, is not able by his own strength

d Rom:5.6:
Rom:8:7:
Joh:15:5:

e Rom:3:10:
12:
f Eph.2:1:5:
Col:2:13:

strength to convert himself, or to prepare himself thereunto *g*.

IV. When God converts a sinner, and translates him into the state of grace; he freeth him from his natural bondage under sin *b*: and by his grace alone, enables him freely to will, and to do that which is spiritually good *i*; yet so, as that by reason of his remaining corruption, he doth not perfectly, nor only, will that which is good, but doth also will that which is evil *k*.

V. The will of Man is made perfectly, and immutably free to good alone, in the state of Glory only *l*.

g Joh:6:44,
65: Eph,2:1
2:3:4:5
1 Cor 8:14
Tit,3:3:4:
5:

b Col,1:13:
Joh;8:34:
26:
i Phil:2,13,
Rom,6,18
22,

k Gal,5 17
Rom 7,5
18,19,21;23;
Eph,4,13.
1 Heb,12,23
1 Joh,3,2
Jude v,24

CHAP. X.

Of Effectual Calling.

ALL those whom God hath predestinated unto life, and those only he is pleased in his appointed and accepted time, effectually to call *a*, by his Word and Spirit *b*, out of that state of sin and death, in which they are by nature, to Grace and Salvation by Jesus Christ *c*, inlightning their minds, spiritually and savingly to understand the things of God *d*, taking away their heart of stone, and giving unto them an heart of flesh, renewing their wills, and by his Almighty power, determining them to that which is good *f*. and effectually drawing them to Jesus Christ *g*; yet so

a Rom:8:
30:
Rom:11:7-
Eph-1:10-11-
b 2 The:2
13:14-
2 Cor,3:2-6:
c Rom:8.2,
Eph-2,1,2
3,4,5
2 Tim:1,9-10
d Act:26:18-
1 Cor-2:10;
22:
Eph:1 17.18:
e Ezek,16.26-
f Ezek.11:19,
Psalm:2:13:
Deut:30:6:
Ezek:36:
27.
g Eq:1:19:
Joh:6:44:
45:

as

as they come most freely, being made willing by his grace *h*.

h Cant: 1:4:
Psal: 10:3:
Joh: 6:37:
Rom: 6:16:
17: 18:
2 Tim: 1:9:
Tit: 3:4: 5:
Eph: 2:4: 5:8:9
Rom: 9: 11-
2 Cor: 2:14:
Rom: 8: 7:
Eph: 2:5:
1 Joh: 6: 57:
Ezek 36: 17:
Joh: 5:25:

II. This effectual Call is of Gods free and special grace alone, not from any thing at all foreseen in man *i*, who is altogether passive therein, until being quickned and renewed by the holy Spirit *k*, he is thereby enabled to answer this call, and to imbrace the grace offered, and conveyed in it *l*.

m Luk: 18:
35: 16: and
Act: 2:38:
9:8: Joh:
3:5, and
1 Joh: 5: 12:
and Rom:
8:9: compared:
7 John 3: 8,
1 John 5-12:
Act 3:12:
2 Mat: 22:
14:
9 Mat: 7:22
Mar: 13:20:21
Heb: 6:4:5:

III. Elect Infants dying in infancy, are regenerated, and saved by Christ through the Spirit *m*, who worketh when, and where, and how he pleaseth: So also are all other elect persons who are incapable of being outwardly called by the Ministry of the Word *o*.

p Joh: 6: 64: 3
65:66:
John 8, 24.

IV. Others, not elected, although they may be called by the Ministry of the Word *p*, and may have some common operations of the Spirit *q*, yet they never truly come unto Christ, and therefore cannot be saved *r*: Much less can Men, not professing the Christian Religion, be saved in any other way whatsoever, be they never so diligent to frame their Lives according to the Light of Nature, and the Law of that Religion they do profess *s*. And to assert and maintain, that they may, is very pernicious, and to be detested *t*.

s Act 4. 12.
Joh. 14. 6.
Eph. 1. 12.
Joh. 4. 22.
Joh. 17:3.
2 Joh 4:9:
10. 11.
1 Cor. 16. 22.
Gal. 1. 6. 7. 8.

CHAP. XI.

Of Justification.

Those whom God effectually calleth, he also freely justifieth *a*, not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for any thing wrought in them, or done by them, but for Christ's sake alone; nor by imputing Faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them *b*, they receiving and resting on him, and his righteousness by faith, which faith, they have not of themselves, it is the Gift of God *c*.

a Rom. 8. 30.
Rom. 3. 24.

II. Faith thus receiving and resting on Christ and his righteousness, is the alone Instrument of Justification *d*, yet it is not alone in the person justified; but it is ever accompanied with all other saving graces, and is no dead faith; but worketh by love *e*.

b Rom. 4. 5.
8. 7. 8.
2 Cor. 5. 19. 21.
Rom. 3. 22.
24. 25. 27. 28.
Titus 3. 5. 7.
Eph. 1. 17.
Jer. 22. 6.
2 Cor. 1. 30.
31. Rom. 5. 17.
18. 19.

III. Christ by his obedience and death, did fully discharge the Debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's Justice in their behalf *f*: Yet, in as much as he was given by the Father for them *g*, and his obedience and satisfaction accepted in their stead *h*, and

c Act. 10. 44.
Gal. 2. 16.
Phil. 3. 9.
Act. 3. 38. 39.
Eph. 2. 7. 8.
d Joh. 1. 12.
Rom. 3. 28.
Rom. 5. 1.
e Jam. 2. 17.
22. 26.
Gal. 5. 6.
f Rom. 5.
8. 10. 19.
1 Tim. 2. 5. 6.
Hab. 10. 10.
14.
Dan. 9. 24.
26. Isa. 53.
4. 5. 6. 10. 11. 12.
g Rom. 8. 32.
h 2 Cor. 5. 21.
Mat. 3. 17.
Eph. 5. 2.

B

both

i Rom:3:24:
Eph:1:7:

k Ro:3:26:
Eph:2:7:

l Gal:3:8:
1 Pet:1:25:
19 20:
Rom:8:30:

m Gal:4:4:
1:Tim,2:8:
Rom,4:25:
n Col. 1. 21:
22:Gal:2:
16: Tit:3:
4:5,8,7.
o Mat:6:12:
1 Joh:1,7,9:
1 Joh:2:1:1:
p Luk:22:32:
Joh:10:128:
Heb:10:14:
q Psal:89:31:
22:33
Psal:51:7:8:
9,10:11:12:
Psal:32:5:
Mat:26:75:
1 Cor:11:30:
31:
Luk:1:20:
r Gal:3:9:13:
14:
Rom,4:22:
23:24:
Heb:13:8:

both freely, not for any thing in the
their Justification is only of free grace
that both the exact Justice and rich grace
of God, might be glorified in the justification
of sinners k.

IV. God did from all Eternity create
to justify all the Elect l, and Christ
did in the fulness of time, die for their
sins, and rise again for their justification
m: nevertheless they are not justified
until the holy Spirit doth in due time
actually apply Christ unto them n.

V. God doth continue to forgive the
sins of those that are justified o: and
though they can never fall from the
state of justification; yet, they may
their sins fall under Gods fatherly
pleasure, and not have the light of
countenance restored unto them until
they humble themselves, confess their
sins, beg pardon, and renew their Faith
and Repentance q.

VI. The Justification of Believers under
the Old Testament, was in all the
respects, one and the same with the
justification of Believers under the New
Testament r.

CHAP. XII.

Of Adoption.

ALL those that are justified God
vouchsafeth in and for his only
Son Jesus Christ, to make partakers of

the grace of Adoption *a*, by which they
are taken into the number, and enjoy
the Liberties & Priviledges of the chil-
dren of God *b*, have his Name put upon
them *c*, receive the spirit of Adoption
d, have access to the Throne of Grace
with boldness *e*, are enabled to cry Ab-
ba, Father *f*, are pitied *g*, protected *h*,
provided for *i*, and chastened by him, as
by a Father *k*, yet never cast off *l*, but
sealed to the day of redemption *m*, and
inherit the Promises *n*, as Heirs of e-
verlasting Salvation *o*.

a Eph: 1: 15:
b Gal: 14, 45:
Rom. 8: 17: 1
Joh: 1: 12:
c Jer: 14, 9,
2: Cor: 6: 18:
Rev: 3: 12:
d Rom: 8: 15:
e Eph: 3: 12:
Rom: 5, 2:
f Gal: 4, 6
g Ps: 103: 13:
h Prov: 14: 26:
i Mar: 6: 30:
32:
j 1: Pet: 5: 17:
k Heb: 12: 6:
l Lim: 3: 31
m Eph: 4: 30:
n Heb: 6: 12:
o 1: Pet: 1: 3, 4,
Heb: 1: 14:

CHAP. XIII.

Of Sanctification.

They who are effectually called and
regenerated, having a new heart,
and a new spirit created in them, are
further sanctified really and personally,
through the vertue of Christ's death
and resurrection *a*, by his word, and
Spirit dwelling in them *b*, the domini-
on of the whole body of sin is destroyed
c, & the several lusts thereof are more
and more weakned and mortified
d: and they more and more quickned,
and strengthened in all saving graces *e*,
to the practice of true holiness, with-
out which no man shall see the Lord *f*.

II. This Sanctification is throughout,
in the whole man *g*, yet imperfect in this
life, there abideth still some remnants
of Corruption in every part *h*; whence
riseth a continual, and irreconcilable

a 1: Cor: 6: 11:
Act. 20. 32.
Phil. 3. 10.
Ro. 3. 5: 6:
b Joh: 17: 17:
Eph: 5: 26:
c 2: Thes: 2: 13:
Rom. 6, 6: 1
14:
d Gal: 5: 24: 1
Rom: 8: 13:
e Col: 1: 11:
Eph: 3. 16:
17, 18, 19
f 2 Cor: 7: 1:
He: 12, 14:
g 1 Thes: 5: 23
h 1 Joh: 1, 10:
Rom: 7. 18: 23
Phil: 3: 12:

i Gal:5:17
i Pet:2:11

war ; the flesh lusting against the Spirit
and the Spirit against the flesh *i*.

k Rom,7:23:
l Rom 6,14.
i John 5,4.
Eph,4,15,16
m 2 Pet.3,8.
2, Cor. 1. 18.
n 2 Cer.7. 1.

III. In which war, although the
maining corruption, for a time, may
much prevail *k*. yet through the con-
tinual supply of strength from the sa-
ctifying Spirit of Christ, the regene-
rate part doth overcome *l*. and so the Saints
grow in grace *m*, perfecting holiness
the fear of God *n*.

CHAP. XIV.

Of Saving Faith.

a Heb,10,39.
b 2 Cor. 4, 13.
Eph,1,17.
18. 19.
Eph.2*3.
c Rom 10,4. 17

THe grace of Faith, whereby the
Elect are enabled to believe, to the
saving of their Souls *a*, is the Work
of the Spirit of Christ in their hearts *b*, and
is ordinarily wrought by the Ministry
of the Word *c*, by which also, and by
the administration of the Sacraments
and Prayer, it is increased and streng-
thened *d*.

d 1 Pe 2, 8.
Act.20,32.
Rom.4,11,
Luk.17, 5.
Rom.1,16,17

e Joh,4,42.
1 The.2, 13.
1 Joh,5,10.
Act.24, 14.
f Rom.16,26,
g Jsa.66,2.

h Heb.11,13.
i Tim,4, 8.

II. By this Faith, a Christian believeth
to be true, whatsoever is revealed
in the word, for the authority of God
himself speaking therein *e*, and acteth
differently upon that which each parti-
cular passage thereof containeth ; yield-
ing obedience to the Commands *f*, trem-
bling at the Threatnings *g*, and imbracing
the Promises of God for this life
and that which is to come *h*, But the
principal acts of saving Faith are, Ac-
cepting, Receiving, and Resting upon
Christ

Christ alone, for Justification, Sanctification, and Eternal Life, by vertue of the Covenant of Grace *i*.

III. This Faith is different in degrees, weak or strong *k*, may be often and many ways assailed, and weakned, but gets the victory *l*; growing up in many to the attainment of a full assurance through Christ *m*, who is both the Author and Finisher of our Faith *n*.

i Joh. 1, 10,
Act. 16, 51.
Gal. 2, 29.
Act. 15, 11,
k Heb. 5, 13,
4.
Ro. 4, 19, 20.
Mat. 6, 30.
Luk. 22, 31, 32
Mat. 8, 10
Eph. 5, 16,
l Job, 5, 4, 5.
m Heb. 6, 11.
12.
Heb. 12, 22.
Col. 2, 2,
n Heb. 12, 23.

CHAP. XV.

Of Repentance unto Life.

Repentance unto Life, is an Evangelical Grace *a*, the Doctrine whereof is to be preached by every Minister of the Gospel, as well as that of Faith in Christ *b*.

a Zech. 12, 10
Act. 11, 18.

II. By it, a Sinner out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature, and righteous Law of God; and upon the Apprehension of his mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God *c*, purposing and endeavouring to walk with him in all the ways of his Commandments *d*.

b Luk. 24, 47,
Mark. 1, 15.
Act. 20, 21.

III. Although Repentance be not to be rested on as any Satisfaction for sin, or any cause of the pardon thereof *e*, which is the act of Gods free grace in

c Ezek. 18.
31.
Ezek. 36, 31.
Isa. 30, 22.
Psal. 51, 4.
Jer. 31, 18, 19.
Joel, 2, 12, 13.
Amos 5, 15,
Psal. 11, 128.
2 Cor. 7, 11.
d Psa. 119, 6,
59, 106.
Luk. 1, 6.
2 King. 23, 25.
e Ezek. 36.
31, 32.
Ezek. 16, 61,
62, 63, 64.

7 Hof. 14. 2. 4.
 Rom. 24. 3.
 Eph. 1. 7.
 1 Luk. 13. 31.
 5. Act. 17.
 30. 31.
 2 Ro. 7. 23.
 Rom. 5. 10.
 Mat. 12. 36.
 1 Isai. 55. 7.
 Rom. 8. 1.
 1 Isai. 1. 16. 18.

1 Psai. 19. 13
 Luk. 19. 8.
 1 Tim. 1. 13. 15

1 Psai. 51. 4.
 5 7. 9. 14.
 12. 32. 5. 6.
 27 Prov. 28. 13
 1 John 1. 9.

2 Jam. 5. 16.
 Luk. 17. 3. 4.
 Josh. 7. 19
 1 al. 51.
 throughout
 2 Cor. 2. 8.

Christ *f*, yet it is of such necessity to sinners, that none may expect pardon without it *g*.

IV. As there is no sin so small, but deserves damnation *h*; so there is no sin so great, that it can bring damnation upon those who truly repent *i*.

V. Men ought not to content themselves with a general repentance, but it is every mans duty to endeavour to repent of his particular sins, particularly *k*.

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof *l*: upon which, and the forefaking of them, he shall find mercy *m*, so he that scandalizeth his Brother, or the Church of Christ, ought to be willing by a private or publick confession, and sorrow for his sin, to declare his repentance to those that are offended *n*, who are thereupon to be reconciled to him, and in love to receive him *o*.

CHAP. XVI.

Of Good Works.

Good Works are only such as God hath commanded in his Holy Word *a*, and not such as without the warrant thereof, are devised by men, out of blind zeal, or upon any pretence of good intention *b*.

II. These

2 Mic. 6. 8.
 Rom. 12. 2.
 Heb. 13. 21.
 6 Mat. 15. 9.
 Isai. 20. 13.
 1. Per. 1. 18.
 Rom. 10. 20.
 Joh. 16. 2.
 1 Sam. 15. 21.
 22. 23.

II. These good works done in obedience to God's Commandments, are the Fruits and evidences of a true and lively Faith *c*, and by them believers manifest their thankfulness *d* strengthen their assurance *e*, edifie their brethren *f*, adorn the profession of the Gospel *g*, stop the mouths of the adversaries *h*, and glorifie God *i*, whose workmanship they are, created in Christ Jesus thereunto *k*, that having their fruit unto holiness, they may have the end, eternal life *l*.

c am. 2. 18.
2.
d Phil. 1. 16. 12.
13.
e 1. Pet. 2. 9.
f 1. Joh. 2. 3. 5.
g 2. Pet. 1. 5.
h 7. 8. 9. 10.
i 2. Cor. 9. 2.
k Mat. 5. 16.
l Tit. 2. 8. 9.
10. 11. 12.
m 1. Tim. 6. 1.
n 1. Pet. 2. 15.
o 1. Pet. 2. 12.
Phil. 1. 11.
Joh. 15. 8.
p Eph. 2. 13.
1. Rom. 6. 21.
q 1. Joh. 15. 4. 5.
Ezek. 36. 26. 27.

III. Their ability to do good works, is not at all of themselves, but wholly from the Spirit of Christ *m*. And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same holy Spirit, to work in them to will and to do, of his good pleasure *n*, yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them *o*.

a Phil. 2. 13.
Phil. 4. 19.
2. Cor. 3. 5.

IV. They who in their obedience, attain to the greatest height, which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in duty they are bound to do *p*.

a Phil. 2. 12.
Heb. 6. 11. 12.
2. Pet. 1. 3. 5.
10. 11.
Isa. 64. 7.
2. Tim. 1. 6.
Act. 26. 6. 7.
Jude v. 20. 21.

V. We cannot by our best works merit pardon of sin, or eternal life at the

p Luk. 17. 10.
Neh. 13. 22.
Job. 9. 2. 23.
Gal. 5. 17.

hand of God by reason of the great proportion that is between them and glory to come, and the infinite distance that is between us and God, whom they are, we can neither profite, nor satisfy, for the debt of our former sins; but, when we have done all we can, we have done but our duty, and are unprofitable servants *r*: and because they are good, they proceed from the Spirit *s*; and as they are wrought by us, they are defiled, and mixed with much weakness and imperfection, that they cannot endure the severity of God's judgement *t*.

r Rom. 3. 20.
Ro. 4. 24. 6.
Eph. 2. 6. 9.
Ti. 3. 5, 6, 7.
Rom. 8. 18.
Psal. 16. 2.
Job. 22. 23.
Job. 35. 7, 8.
s Luk. 17. 10.
s Gal. 5. 22. 23.
s Isai. 64. 6.
Col. 5. 17.
Rom. 7. 15. 18.
Psal. 143. 2.
Psal. 130. 3.
u Eph. 1. 6.
u 2 Per. 2. 5.

Gen. 4. 4. *th*
Heb. 11. 4.

w Job. 9. 20.
Psal. 143. 7.

x Heb. 13. 20. 21.
2 Cor. 18. 12.
Heb. 16. 10.
Mar. 25. 21. 23.

VI. Yet notwithstanding, the Persons of Believers being accepted through Christ their good works also are accepted in him *u*, not as though they were in this life wholly unblameable and unreplicable in God's sight *w*, but that he looking upon them in his Son, is pleased to accept, and reward that which is sincere, although accompanied with many weaknesses and imperfections *x*.

y 2 King. 10. 30. 31.
1 King. 21. 27. 29.
Phil. 1. 15. 16. 18.
z Gen. 4. 5.
th Heb. 11. 4.
Heb. 11. 6.
a 1 Cor. 13. 3.
Isai. 1. 12.
b Mar. 6. 2. 1.
5. 16.

VII. Works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good use both to themselves, and others *y*: yet, because they proceed not from an heart purified by faith *z*: nor are done in a right manner, according to the Word *a*, nor to a right end, the glory of God *b*, they are therefore sinful, and cannot please God, or make

make a man meet to receive grace from God *c*, And yet their neglect of them is more sinful, and displeasing unto God *d*.

c Hag 2.14.
Tit. 1.15.
Amos 5.21.
22. Hof. 1.4.
Rom. 9.16.
Tit. 3.5.
d Psal. 14.4.

Phil. 3.6.3. Job. 31.14, 15, Mar 25. 41. 42.43.45. Mar. 23.23.

CHAP. XVII.

Of the perseverance of the Saints.

THey, whom God hath accepted in his Beloved, effectually called, and sanctified by his Spirit, can neither totally, nor finally, fall away from the state of Grace, but shall certainly persevere therein to the end, and be eternally saved *a*.

II. This perseverance of the Saints depends not upon their own free will, but upon the immutability of the Decree of Election, flowing from the free and unchangeable love of God the Father *b*, upon the efficacy of the merit and intercession of Jesus Christ *c*, the abiding of the Spirit, and of the seed of God within them *d*, and the Nature of the Covenant of Grace, *e*, from all which, ariseth also the certainty, and infallibility thereof *f*.

a Phil. 1.6,
2 Pet. 1.10.
Joh. 10.28,20.
1 Joh. 5.8 9.
1 Pet. 5.9.
b 2 Tim. 2.
18. 19.
J. 31. 8.
c Heb. 10.10.
14.
Heb. 13.20
21 Heb. 9.
12. 13,14.15.
Rom. 8. 33.
to the end.
J. 17. 11. 24.
Luk. 22.32
Heb. 7. 25.
d Joh. 14.16,17
1 Joh. 2,27.
1 Joh. 3.9.
e Jer. 32.40.
f Joh. 10.28.
2. The. 3.3.
1 Joh. 2.19.

III. Nevertheless, they may, through the Temptations of Satan, and of the World, the prevalency of Corruption remaining in them, and the neglect of the means of their preservation, fall in: to grievous sins *g*; and, for a time, continue therein *h*, whereby they incur

g Mar. 26.
70.72.74.
h Psal. 5,
title and v. 14.

2 Mai. 64. 5, 7, 9
 2 Sam. 11. 27.
 k Eph. 4. 30.
 l Psal. 51. 8.
 10. 12.
 Rev. 2. 4.
 Can 5. 2, 3, 4, 6
 m Isai. 36. 17.
 Mark 6. 52.
 Mark 16. 14.
 n Psal. 32. 2, 3
 Psal. 51. 8.
 o 2 Sam. 12. 14
 p Psal. 89.
 21. 32.
 36. 1, 11, 22

God's displeasure *i*, and grieve his Holy Spirit *k*, come to be deprived of some measure of their Graces and comforts, have their hearts hardened *m*, and their Consciences wounded *n*, hurt, and scandalize others *o*, and bring temporal judgements upon themselves *p*.

CH A P. XVIII.

Of the assurance of Grace and Salvation.

ALthough Hypocrites and other unregenerate men may vainly deceive themselves with false hopes, and carnal presumptions of being in the favour of God, and estate of salvation *a*: which hope of theirs shall perish *b*: yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may in this life, be certainly assured that they are in the state of grace *c*, and may rejoice in the hope of the glory of God, which hope shall never make them ashamed *d*.

II. This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope *e*: but, an infallible assurance of Faith, founded upon the divine truth of the promises of salvation *f*, the inward evidence of those graces unto which these promises are made *g*, the testimony of the Spirit of Adoption, witnessing with our spirits, that we are the children of God *h*: Which Spirit is the earnest

a Joh 8. 13. 14
 Micah 3. 11.
 Rom. 20. 17.
 Joh 8. 11.
 b Mat. 7. 27, 28

c 1 Joh. 2. 3.
 1 John 3. 14.
 18, 19, 21. 24.
 1 Joh. 5. 13.

d Rom. 5. 2, 5.

e Heb. 6. 11, 19

f Heb. 6. 17, 18

g 2 Pet. 1. 4.
 5. 10, 11.
 1 Joh. 2. 3.
 1 Joh. 3. 14.
 2 Cor. 1. 12.
 h Ro. 8. 15, 16.

earnest of our inheritance, whereby we are sealed to the day of redemption i

III. This infallible Assurance, doth not so belong to the Essence of Faith, but that a true believer may wait long, and conflict with many Difficulties before he be partaker of it k : yet being enabled by the Spirit to know the things which are freely given him of God, he may without extraordinary revelation, in the right use of ordinary means attain thereunto l. And therefore it is the duty of every one, to give all diligence to make his calling and election sure m, that thereby his heart may be enlarged in peace and joy in the holy Ghost, in love and thankfulness to God, and in strength and chearfulness in the duties of obedience, the proper fruits of this assurance n, so far is it, from inclining men to looseness o.

IV. True Believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted, as by negligence in preserving of it, by falling into some special sin, which woundeth the conscience, and grieveth the Spirit by some sudden, or vehement Temptation, by Gods withdrawing the light of his Countenance, and suffering even such as fear him to walk in darkness, and to have no light p : yet are they never utterly destitute of that seed of God, and life of Faith, that love

i Eph: 1: 13: 14
Eph: 4: 30
2 Cor. 1: 21
22;

k 1 Jol: 5: 13.
Isai: 50: 10:
Mark 9: 24
Psal: 88:
throughout
Psal: 77 to
verse 12.
1 Cor: 2: 12
1 Ioh: 4: 13:
Heb: 6: 11; 12

Eph: 3: 17:
18: 19:
18: 19:
m 2 Pet: 1, 10

n Rom: 5: 11
2, 5
Rom: 14: 17:
Rom: 5: 13
Eph: 1 3 4
Psal: 4: 6: 7:
Psal: 119: 32
o 1 Ioh: 2: 1, 2
Rom: 6: 12:
Tit: 2, 11: 12:
14: 2 Cor: 7: 1
Rom: 8: 1: 12
1 Ioh: 3: 2: 3:
Psal: 130: 4
1 Ioh: 1: 6: 7:
p Cant: 5: 2
3, 6. P al 51:
S: 12: 14:
Epi: 4: 30:
31: Psal: 17:
1 to 10:
Mar: 26: 69:
70-71-72:
Psal: 31: 22:
Psal: 88
throughout
Isai: 5: 10:

of

1 Ioh: 3:9:
 Luk: 20:23:32
 Iob: 13:15:
 Psal: 73:15
 Psal: 51: 8:12:
 Isai: 50:10:
 7 Mic: 7,7,8,9
 Ier: 52:40.
 Isai: 54-7,8
 9, 10:
 Psal: 22:1:
 Psal: 88
 throughout

of Christ and the Brethren, that since the
 rity of heart, and conscience of duty, ra
 out of which, by the operation of the a
 Spirit, this assurance may, in due time
 be revived *q*, and by the which, in the
 mean time they are supported from ut
 ter despair *r*.

CH A P. XIX.

Of the Law of God.

GOD gave to *Adam* a Law, as a Co-
 venant of Works, by which he
 bound him, and all his posterity to per-
 sonal, entire, exact, and perpetual obe-
 dience: promised life upon the fulfil-
 ling, and threatned death upon the
 breach of it: and endued him with
 power and ability to keep it *a*.

II. This Law, after his Fall, con-
 tinued to be a perfect Rule of Righte-
 ousness, and as such was delivered by
 God upon Mount Sinai, in Ten Com-
 mandments, and written in two Tables
b, the four first Commandments con-
 taining our duty towards God, and the
 other six, our duty to man *c*.

III. Beside this Law, commonly called
 Moral, God was pleased to give the peo-
 ple of Israel, as a Church under age, Ce-
 remonial Laws, containing several typi-
 cal Ordinances, partly of Worship, pre-
 figuring Christ, his Graces, Actions, Suf-
 ferings, and Benefits *d*; and partly,
 holding

1 Gen: 1:26:
 27:12
 Gen: 2:17,
 Ro: 2:14:15:
 Rom: 10:5:
 Rom: 12:19:
 Gal: 2:10:12:
 Ecc: 7:29
 Iob: 28: 28:
 1 Iam: 1:25:
 Iam: 2:8:8;10:
 11:12:
 Rom: 13:89,
 Deut: 5:32:
 Deut: 10:4:
 Exod: 34:1:
 1 Mar: 22:37:
 38:39:40:

1 Heb 9: chap.
 Heb: 10:
 Gal: 4:1, 2,3:
 Col: 2,17.

holding furth divers instructions of moral duties *e*. All which Ceremonial Laws are now abrogated, under the New Testament *f*.

e 1 Cor. 5. 7.
2 Cor. 6. 17.
1 Th. 4. 2, 3.
Col. 2. 14.
16, 17
1 Tim. 9. 27.
Eph. 2. 15-16.

IV. To them also as a body politick, he gave fundry Judicial Laws, which expired together with the state of that people not obliging any other now further than the general equity thereof may require *g*.

V. The Moral Law doth for ever bind all, as well justified persons as others, to the obedience thereof *h*, & that not only in regard of the matter contained in it, but also in respect of the Authority of God the Creator, who gave it: Neither doth Christ in the Gospel, any way dissolve, but much strengthen this obligation *k*.

g Exod. 21. chapter
Exod. 22. 1. to 29.
Gen. 49. 19.
1 Pet. 2. 13. 14.
Mat. 5. 17. 19
ver 38. 39.
1 Cor. 9. 8, 9, 10.
h Ro. 13. 8. 9. 10.
Eph. 6. 1.
1 Joh. 2. 3. 4. 7. 8.
i Jam. 2. 10. 11
k Mar. 5. 17. 18. 19.
Jam. 2. 8.
Rom. 3. 31.
1 Rom. 6. 14.
Gal. 2. 16.
Gal. 3. 13
Gal. 4. 4. 5.
A. 13. 30.
Rom. 8. 1-7
m Rom. 7. 12. 22. 25.
Psal. 119. 4. 5. 6
1 Cor. 7. 19.
Gal. 5. 14. 16.
18. 19. 20.
22. 23. 23.
1 Rom. 7. 7.
Rom. 3. 20.

VI. Although true Belivers be not under the Law, as a Covenant of Works, to be thereby justified, or condemned *l*, yet it is of great use to them, as well as to others, in that, as a rule of life, informing them of the will of God, and their duty, it directs, and binds them to walk accordingly *m*, discovering also the sinful pollutions of their nature, hearts and lives *n*, so as, examining themselves thereby they may come to further conviction of humiliation for, and hatred against sin *o*, together with a clearer sight of the need they have of Christ, and the perfection of his obedience *p*, It is likewise of use to the regenerate, to restrain their corruptions,

o Jam. 1. 23.
24 25. Rom. 7. 9. 14. 24
p Gal 3. 24.
Rom. 7. 24. 25

r Ezra. 9. 13

14
Psal. 89. 30.
31. 32. 33. 34

f Lev. 26 1
to 14. 15

2 Cor. 16 6
Eph. 6. 2 3
Psal. 37. 11.
Mat. 5. 5
Psal. 19. 11.
r Gal. 2. 16
Luk. 17. 10

Ro. 6. 13. 14

1 Pet. 3. 8, 9

10. 11. 12.

W Psal. 34.

12. 114

15. 36 Heb,

12. 23, 29.

W Gal. 3. 21

W Ezek. 36. 27

1 Heb. 9. 10.

Jer. 31. 33.

The Confession of Faith.

tions, in that it forbids sin *q.* and the threatenings of it serve to shew, what even their sins deserve; and what afflictions, in this life, they may expect for the same, although freed from the curse thereof threatened in the Law *r.* The promises of it in like manner, shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof, although, not as due to them by the Law as a Covenant of works *t.* So as a man doing good and refraining from evil, because the Law encourages to the one, and deterreth from the other, is no evidence of his being under the Law, and not under Grace *u.*

VII. Neither are the forementioned Uses of the Law, contrary to the grace of the Gospel, but do sweetly comply with it *w.* the Spirit of Christ subduing and enabling the will of Man, to do the same freely and cheerfully, which the will of God revealed in the Law, requires to be done *x.*

CHAP. XX.

Of Christian Liberty, and Liberty of Conscience.

THe Liberty which Christ hath purchased for Believers, under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath

wrath of God, the curse of the Moral Law *a*; and in their being delivered from this present evil World, bondage to Satan, and dominion of sin *b*, from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation *c*, as also, in their free access to God *d*, and their yielding obedience unto him, not out of a slavish fear, but a child like love, and willing minde, All which, were common also to Belivers under the Law *f*. But under the new Testament, the Liberty of Christians is further enlarged, in their freedom from the yoke of the Ceremonial Law, to which the Jewish Church was subjected *g*: and in greater boldness of access to the Throne of Grace *h*, and in fuller communications of the free Spirit of God, than Believers, under the Law, did ordinarily partake of *i*.

II. God alone is the Lord of the Conscience *k*, and hath left it free from the Doctrines and Commandments of men, which are in any thing contrary to his Word, or beside it, in matters of Faith, or Worship *l*. So that, to believe such Doctrines, or to obey such Commands, out of Conscience, is to betray true liberty of Conscience *m*, and the requiring of an implicate faith, and an absolute and blind obedience, is to destroy Liberty of Conscience, and Reason also *n*.

III. They

a Tit 2. 14
1 Thes. 1. 10:
Gal. 3. 13.
b Gal. 1. 4.
Col. 1. 13:
Act 26. 18.
Rom. 6. 14.
c Rom. 8. 28.
Psal. 119. 71
1 Cor. 15. 54
55. 56. 57
Rom. 8. 1
d Rom. 5. 1, 2

e Rom. 14. 14.
Ion. 4. 18.
f Gal. 3. 13. 14.

g Gal. 4. 1. 2.
3. 6. 7. Gal. 5. 1
Act. 15. 10. 11
h Heb. 4. 14. 16
Heb. 10. 19.
20. 21. 22.
11 Joh. 7. 38. 39
2 Cor. 3. 13
17. 19.
k 1 Sam. 4. 12.
Rom. 14. 11.
1 Act. 4. 10.
Act. 5. 29:
1. Cor. 7. 23:
Mar. 23. 8. 9. 10
2 Cor. 1. 24.
Mar. 15. 9.
m Col. 2. 28.
22. 23.
Cal. 1. 10.
Gal. 2. 4: 5:
Gal. 5. 11:
n Ro: 10: 17:
Ro: 14: 23.
Isai 8: 20.
Act. 17. 11.
Joh. 4: 12:
Hos 5. 11:
Rev: 13
12: 16: 17.
Jer. 8. 9:

III. They, who, upon pretence of Christian Liberty, do practise any sin, or cherish any lust, do thereby destroy the end of Christian Liberty, which is, that being delivered out of the hands of our Enemies, we might serve the Lord without fear, in holiness and righteousness before him, all the days of our life. *o.*

IV. And because, the Powers which God hath ordained, and the Liberty which Christ hath purchased, are not intended by God, to destroy, but mutually to uphold and preserve one another; They who upon pretence of Christian Liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be Civil or Ecclesiastical, resist the Ordinance of God *p.* And for their publishing of such Opinions, or maintaining of such Practices, as are contrary to the light of Nature, or the known Principles of Christianity, whether concerning Faith, Worship, or Conversation, or, to the Power of Godliness; or, such erroneous Opinions or Practices, as either in their own nature, or in the manner of publishing or maintaining them are destructive to the external Peace and Order which Christ hath established in the Church, they may lawfully be called to account, and proceeded against by the Censures of the Church *q.* and by the power of the Civil Magistrat. *r*

Gal: 5:13:
1 Je: 2:16:
2 Pe: 2:19:
Jon: 8:34:
Luk: 1:74:75
p Mat: 12:25:
1 Pe: 2:13:
14:16:
Ro: 13:2: to 8:
Heb: 13:17
q Rom: 1:32
with 1 Cor,
5 1, 5 11, 13:
2 Joh: 22:
10: 11:
Wo: 11: and
2 Thes: 3:
14: & 1 Tim:
6 3 4 5: &
Ti: 1, 10, 11
13: & Ti: 3:
10-th M.:
18: 15: 16: 17
1 Tim: 1, 19
20: Rev:
2, 14: 15, 20,
Rev: 3: 9,
r Deut: 13:6:
to 12: Rom 13
3-4 With 210:
verse 10: 11:
Ezra 7:23: 25
26, 27, 28:
Rev: 17: 12, 16
17: Nu: 13:15
17-21: 22, 25
30, 2 King: 23
5, 6, 9, 20, 21
2 Chro: 24:
33: 2 Chro: 15-12: 13, 86:
Dan. 3:29:
1 Tim. 2:2
Isai-47: 23:
Zech: 13:2:3,

CH A P. XXI.

Of Religious Worship, and the Sabbath-Day.

THe light of Nature sheweth, that there is a GOD, who hath Lordship and Sovereignty over all, is good, and doth good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, & with all the Soul, & with all the might *a*, But, the acceptable way of worshipping the true God, is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the holy Scripture *b*.

II. Religious Worship is to be given to God the Father, Son, and Holy Ghost; and to him alone *c*, not to Angels, Saints, or any other Creature *d*, and since the Fall, not without a Mediator; nor in the mediation of any other, But of Christ alone *e*.

III. Prayer, with Thanksgiving, being one special part of Religious worship *f*, is, by God required of all men *g*, and that it may be accepted, it is to be made in the Name of the Son *h*, by the help of his Spirit *i*, according to his Will *k*, with understanding, reverence, humili-

ty

a Rom. 1. 20.
a 17. 24.
b 119. 68.
c 10. 7.
d 31. 33.
e 18. 3.
f 10. 12.
g 62. 8.
h 24. 14.
i 12. 33.
j 12. 32.
k 17. 25. 31.
l 4. 9. 10.
m 4. 15.
n 20. Exod:
o 4. 5. 6.
p 2. 23.
q Mat. 4. 10.
r 10. 5. 2. 38.
s 2 Cor. 13. 14.
t 2. 18.
u 19. 10.
v 1. 25.
w 14. 6.
x 1 Tim. 2: 5.
y Eph. 2. 18.
z Col. 3. 18.
aa Phil. 4: 6:

g Psal. 65: 2:

h 10. 14: 13
i 1 Per: 1 5
j Ro : 8: 26

k 1 Ioh: 5: 14:
 l Psal: 47: 7:
 Eccl: 5: 1: 2
 Heb: 12: 28:
 Gen: 18: 27:
 Iam: 5: 16:
 Iam: 11: 6: 7:
 Mark: 11: 24:
 Mar: 6: 22
 14: 15:
 Col: 4: 2:
 Eph: 6: 18:
 m 1 Cor: 14: 14
 n 1 Ioh: 5: 14:
 o 1 Tsm: 2: 1: 2
 Ioh: 17: 20:
 2 Sam: 7: 29:
 Ruth: 4: 12:
 p 1 Sam: 12:
 21: 22: 23:
 W Luk: 1
 16: 25: 26:
 Rev: 14: 13:
 q 1 Ioh: 5: 16:
 r Act: 15: 21:
 Rev: 1: 3:
 s 2: Tim: 4: 2:
 t Iam: 1: 22:
 Act: 10: 33:
 Mar: 13: 29:
 Heb: 4: 2:
 Isai: 66: 2:
 u Col: 3: 16:
 Eph: 5: 10:
 Iam: 5: 13:
 w Mar: 28
 19: 1: Cor: 11:
 23: to 29:
 Act: 2: 42:
 x Deu: 6: 13:
 W Neh: 20: 29:
 y Isai: 19: 21:
 W Eccl: 5: 4: 4:
 z Joel: 2: 12:
 Esther 4: 16:
 Mar: 9: 15:
 1 Cor: 7: 5:
 a Psa: 107:
 throughout
 Esther 9: 22:
 b Heb: 12: 28:
 c Ioh: 4: 21:
 d Mal: 1: 11:
 1 Tim: 2: 8: 24
 e Ioh: 4: 23:
 f Ier: 10: 25:
 Deu: 6: 6: 7: 20
 Iob: 1: 5:
 2 Sam: 6: 18: ..
 1 Per: 3: 7:
 Act: 10: 2:
 g Mat: 6: 11:
 h Mar: 6, 6

ty, fervency, faith, love and perseverance

l and, if vocal, in a known tongue m.

IV. Prayer is to be made for things lawful n, and for all sorts of men living, or that shall live hereafter o; but not for the dead p, nor for those of whom it may be known, that they have sinned the sin unto death q.

V. The reading the Scriptures with godly fear r, the sound preaching s, and conscionable hearing of the Word in obedience unto God, with understanding, faith and reverence t, singing of Psalms with grace in the heart u; as also, the due administration; and worthy receiving of the Sacraments instituted by Christ, are all parts of the ordinary Religious Worship of God w, Beside Religious Oaths x, Vows y, Solemn Fastings z, and Thanksgivings upon special occasions a: which are in their several times and seasons to be used, in a holy and religious manner b.

VI. Neither Prayer, nor any other part of Religious Worship, is now under the Gospel, either tyed unto, or made more acceptable by any place, in which it is performed, or towards which it is directed c, but God is to be worshipped every where d, in Spirit and in Truth e, as in privat families f, daily g, and in secret, each one by himself h, so more solemnly, in the publick Assemblies, which are not carelessly or wilfully to be neglected, or forefaken, when

God by his Word or Providence calleth thereunto *i*.

VII. As it is of the Law of Nature, that in general a due proportion of time be set a part, for the Worship of God ; so in his Word, by a positive, Moral, and perpetual Commandment, binding all men in all ages, he hath particularly appointed One day in Seven, for a Sabbath to be kept holy unto him *k*, which from the beginning of the World, to the resurrection of Christ, was the last day of the Week ; and from the Resurrection of Christ was changed unto the first day of the week *l*, which. in Scripture, is called the LORDS Day *m*, and is to be continued to the end of the world as the Christian Sabbath *n*,

VIII. This Sabbath is then kept holy unto the Lord, when men after a due preparation of their hearts, and ordering of their comon affairs before hand, do not only observe an holy rest, all the day from their own works, words and thoughts about their wordly imployments, and recreation *o*, but also are taken up the whole time, in the publick and private Excercise of his Worship, and in the duties of necessity; and mercy *p*,

i Eph. 6. 18
Isa. 56. 67
Hab 10. 15
Prov. 1. 20, 21, 24
Prov. 8. 24
Act. 12. 42
Luke 4. 16
Act. 2. 48

k Exod. 20. 8. 10. 11
Isa 56. 2, 4, 6, 7

l Gen. 2. 23
1 Cor. 16. 1, 2
Act. 20. 7
m Rev. 1. 10

n Exod. 20. 8. 10. With
Mat. 5. 17, 18

o Exod 20.
8. Exod. 16.
23, 25. 26,
29. 30
Exod. 31. 15
16, 17
Isa. 58. 33
Neh. 13. 15
16, 17, 18
19. 21, 22
p Isa. 58. 12
Mat. 12. 10 13

C H A P

C H A P. XXII.

*Of lawful Oaths and Vows.**a* Deut. 10. 20.

A Lawful Oath is a part of Religious Worship *a*, wherein upon just occasion, the person swearing, solemnly calleth God to witness what he asserts, or promiseth; and to judge him according to the truth, or falshood of what he sweareth *b*.

b Exod. 20. 7
Lev. 19. 12
2 Co. 1. 12
2 C. 10. 6,
122, 23

Deut. 6. 13

II. The Name of God only, is that by which men ought to swear; & therein is to be used with all holy fear and reverence *c*. Therefore, to swear vainly or rashly, by that glorious and dreadful Name: or, to swear at all, by any other thing, is sinful, and to be abhorred *d*, Yet as in matters of weight and moment, an Oath is warranted by the Word of God under the New Testament, as well as under the old *e*, so a lawful Oath, being imposed by lawful Authority, in such matters ought to be taken *f*.

a Exod. 20. 7
Jer. 5. 7
Mat. 5. 34. 37
Jam. 5. 12
e Heb. 6. 16
2 Cor. 1. 23
Isa. 65. 16

f 1 King 8. 31
Neh. 13. 25
Ezra 10. 5

g Exod. 20. 7
Jer. 4. 2

h Gen. 24. 2
3. 5, 6, 8, 9
i Num. 5. 19
21 &
Neh. 5. 12
Exod. 22. 7
8, 9, 10, 11.

III. Whosoever taketh an Oath, ought duly to consider the weightiness of so solemn an Act, and therein to avouch nothing, but what he is fully perswaded is the truth *g*. Neither may any man bind himself by Oath to any thing, but what is good and just, and what he believeth so to be, and what he is able and resolved to perform *h*. Yet it is a sin to refuse an Oath, touching any thing that is good and just, being imposed by lawful Authority *i*.

IV. An

IV. An Oath is to be taken in the plain and common sense of the Words, without equivocation, or mental reservation *k*. It cannot oblige to sin : but in any thing not sinful, being taken, it binds to performance, although to a mans own hurt^l. nor is it to be violated, although made to Hereticks, or Infidels *m*.

k Jer 4:2:
Psal, 24:4:
1 Sam: 25.
22: 23, 33: 34:
2 Sam: 15: 4:
m Ezek: 17:
15: 18: 19:
Job: 9: 18:
19: 19:
2 Sam: 11: 1:

V. A Vow is of the like nature with a Promissory Oath, & ought to be made with the like religious care, and to be performed with the like faithfulness *n*.

n Isa: 19: 21:
Eccl: 5: 4: 5: 6:
Psal: 51: 8:
Psal: 66: 13: 14:
Psal: 77: 17:
Jer: 44: 25: 26:

VI. It is not to be made to any Creature, but to God alone *o*, and that it may be accepted, it is to be made voluntarily, out of Faith and conscience of Duty, in way of thankfulness for mercy received, or for the obtaining of what we want : whereby we more strictly bind our selves to necessary duties or to other things, so far, and so long as they may fitly conduce thereunto *p*.

p Deut: 22:
21: 22: 23:
Psal: 50: 14: 6:
3: 8: 20:
21: 22:
1 Sam: 1: 11: 1:
Psal: 66: 13:
4: 13: 2:
2: 3: 4: 5:

VII. No man may vow to do any thing forbidden in the Word of God, or what would hinder any duty therein commanded ; or which is not in his own power, and for the performance whereof he hath no promise of ability from God *q*. In which respects Popish Monastical vows of perpetual single life, professed Poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may intangle himself *r*.

q Act: 23: 21: 14:
Mark: 6: 26:
Numb: 30: 1:
5: 8: 12: 13:

r Mat: 19: 11:
2: 12:
Cor: 7: 2: 9:
Ecc: 4: 28:
1 Pet: 4: 2:
2 Cor: 7: 23: 4:

CHAP. XXIII.

Of the Civil Magistrat.

GOD the Supreme Lord and King of all the world, hath ordained Civil Magistrats, to be under him over the people, for his own Glory, & the public good: and to this end, hath armed them with the power of the Sword, for the defence and encouragement of them that are good, and for the punishment of evil doers *a*.

a Rom. 13. 1
2 3 4
1. Pet. 2-13.
24:

b Prov. 8:15.
16. Rom. 13.
1, 2, 3, 4

c Psal. 2, 10
11, 12.
1 Tim. 2:2.
Psal. 82. 3, 4
2 Sam. 23. 3.
1 Pet. 2, 13.

II. It is lawful for Christians to accept and execute the Office of a Magistrat, when called thereunto *b*. In the managing whereof, as they ought specially to maintain Piety, Justice & Peace according to the wholesome Laws of each Common-wealth: so for that end they may lawfully now under the New Testament wage War, upon just and necessary occasions *d*.

d Luk. 3. 14:
Rom. 13 4.
Mat. 8-9, 10.
Act. 10. 1 2.
Rev. 17. 14. 16
e 2 Cor. 16.
18. Mat.
18. 17. and
Mat. 16. 19.
1 Cor. 12. 28.
29.
Eph. 4. 1, 12-
1 Cor. 3. 1 2.
Rom. 10-15.
Heb 5:4;

III. The Civil Magistrat may not assume to himself the administration of the Word and Sacraments, or the power of the Keys of the Kingdom of Heaven *e*, yet he hath authority, and it is his duty, to take order, that Unity & Peace be preserved in the Church, that the truth of God be kept pure and intire, that all Blasphemies, and Heresies be suppressed, all corruptions and abuses in Worship and Discipline prevented

or reformed : and all the ordinances of God duely settled, administred & observed *f*, for the better effecting whereof; he hath power to call Synods, to be present at them, & to provide that whatsoever is transacted in them, be according to the mind of God *g*.

IV. It is the duty of People to pray for Magistrates *h*, to honour their Persons *i*, to pay them tribute and other dues *k*, to obey their lawful commands, and to be subject to their Authority, for conscience sake *l*, Infidelity, or difference in Religion doth not make void the Magistrats just and legal Authority, nor free the People from their due obedience to him *m*, from which Ecclesiastical persons are not exempted *n*, much less hath the Pope any power or jurisdiction over them. in their Dominions, or over any of their people; and least of all to deprive them of their Dominions, or lives if he shall judge them to be Hereticks, or upon any other pretence whatsoever, *o*.

f Isa 49. 23
Psal. 122. 9
Extra, 7. 23
25, 26, 27, 28
Lev, 24. 16
Deut 13. 5
6, 12
2 King 18. 4
1 Chron. 13. 1
10 9. 2 Kings
23. 1. 10 26
2 Chro. 34
33. 2 Chron.
15. 12, 13
g 2 Chr. 19
8, 9, 10, 11
2 Chro. 29
30 chapters
Mar. 2. 4, 5
h 1 Tim. 2. 1 2
i 1 Per. 2. 17
k Ro. 13. 6, 7
l Rom. 13. 5
Tit 1. 3

m 1 Pet. 2. 13,
14. 16
n Rom. 13. 1
1 Kin. 2. 35
Act 25. 9, 10,
11
1 Pet. 2. 1, 2
10, 11
Jude ver. 8
9, 10, 11
o Thes. 2. 4.
Rev. 13. 15,
16, 17

CHAP. XXIV.

Of Marriage and Divorce.

MArriage is to be between one Man and one Woman : neither is it lawful for any Man to have more than one Wife, nor for any Woman to have more than one Husband at the same time *a*

II. Mar-

a Gen. 2. 24
Mar. 19. 5, 6
Prov. 2. 17

b Gen 2.18,

c Mat. 2.15.

d 1 Cor. 7.2.9.

II. Marriage was ordained for the mutual help of Husband and Wife *b*, for the increase of mankind with a legitimate Issue, and of the Church with a holy seed *c*, and for preventing of uncleanness *d*.

e Heb 13.4.

f 1 Tim. 4. 3.

1 Cor. 7.36.

37. 38.

Gen. 24. 57. 58

f 1 Cor. 7.39.

III. It is lawful for all sorts of people to marry, who are able with judgment to give their consent *e*, Yet, it is the duty of Christians to marry only in the Lord *f*. And therefore such as profess the true reformed Religion, should not marry with infidels, Papists, or other Idolaters: Neither should such as are godly be unequally yoked by marrying with such as are notoriously wicked in their life, or maintain damnable Heresies *g*.

g Gen. 34. 14.

Exod. 34. 16.

Deu. 7. 13. 4.

1 King, 11. 4

Num. 13. 25.

26. 27.

Mal. 2. 11. 12.

2 Cor. 6. 14.

h Lev. 18.

Chapter

1 Cor. 5. 1

Amos 2. 7.

i Mark 6

18. Lev 18

24. 25. 26 27 20

IV. Marriage ought not to be within the Degrees of Consanguinity or Affinity forbidden in the Word *h*: Nor can such incestuous Marriages ever be made lawful by any Law of Man, or consent of Parties, so as those Persons may live together as man and wife, *i*. The man may not marry any of his Wife's kindred nearer in blood than he may of his own: nor, the woman of her Husband's kindred, nearer in blood, than of her own, *k*.

k Lev. 20. 10, 20. 21.

V. Adultery, or fornication committed after a Contract, being detected before Marriage, giveth just occasion to the innocent party to dissolve that Contract *l*, In the case of Adultery after marriage

l Mar. 1. 18. 19. 20

is lawful for the innocent party to
e out a Divorce *m*: And after the Di-
orce, to marry another, as if the offen-
ing-party were dead *n*.

m Mat: 5. 31:
32,

n Mat: 19: 9
Rom: 7: 23:

VI. Although the corruption of man
e such, as is apt to study arguments,
nduly to put asunder those whom God
ath joyned together in marriage; yet,
othing but Adultery, or such wilful de-
rtion as can no way be remedied, by
he Church, or Civil Magistrat, is cause
ufficient of dissolving the bond of Mar-
age *o*, wherein a publick and orderly
ourse of proceeding is to be observed:
And the persons concerned in it, not
eft to their own wills, and discretion,
n their own case *p*.

o Mat. 10: 8: 9:
1 Cor: 7. 15:
Mat: 19: 6-

p Deut: 24:
1, 2, 3, 4,

CHAP. XXV.

Of the Church.

THe Catholick or Universal Church,
which is invisible, consists of the
whole number of the Elect, that have
been, are, or shal be gathered into one,
under Christ the head thereof, and is the
Spouse, the Body, the fullness of him
that filleth all in all *a*:

a Eph: 1: 10:
22: 23,
Eph: 5, 23,
27: 32-
Col: 1: 8:
b 1: Cor: 1, 2:
1 Cor: 12: 12,
13: P 1: 2, 8
Rev: 7: 9
Rom: 15: 9:
10: 11- 12:
c 1: Cor. 7. 14
Gal. 2. 39
Ezek. 16
2. 21
Rom 11. 26
Gal. 2. 15
Gen. 17 7

II. The visible Church, which is also
Catholick or universal, under the Gos-
pel (not confined to one Nation; as be-
fore under the Law) consists of all those
throughout the World, that profess the
true Religion *b*; and of their Children *c*:

C

and

d Mat. 13. 47
 Iſai 9, 7
 e Ep. 2. 19
 Eph. 3. 15
 f Aſt 2. 47

and is the Kingdom of the Lord Jeſus
 Chriſt d, the Houſe and Family of God
 out of which there is no ordinary poſ-
 ſibility of Salvation f.

III. Unto this Catholick Viſible Church
 Chriſt hath given the Miniſtry, Ora-
 cles, and Ordinances of God, for the ga-
 thering, and perfecting of the Saints in
 this life, to the end of the world : and
 doth by his own preſence and ſpirit, ac-
 cording to his promiſe make them ef-
 feſtual thereunto g.

g 1 Cor. 12
 28. Eph. 4
 11, 12, 13
 Mat. 28. 19. 20
 Iſai, 59. 21
 h Rom. 11. 3,
 4. Rev. 12. 6.
 14.

IV. This Catholick Church hath been
 ſometimes more, ſometimes leſs viſible
 and particular Churches, which are mem-
 bers thereof, are more or leſs pure, ac-
 cording as the Doctrine of the Goſpel
 is taught and imbraced, Ordinances ad-
 miniſtred; and publick Worſhip per-
 formed more or leſs purely in them i,

i Rev. 2. 3
 enpt. 15.
 1 Cor. 5. 6, 7

V, The pureſt Churches under hea-
 ven are ſubject both to mixture and er-
 ror k, and ſome have ſo degenerated, as
 to become no Churches of Chriſt, but
 Synagouges of Satan l. Nevertheless,
 there ſhal be always a Church on earth
 to worſhip God according to his will m.

k 1 Cor. 12, 13
 Rev. 2. 3
 l Mat. 13. 24.
 25, 26, 27, 28
 29, 30, 47
 m Rev. 18. 2
 Rom 11. 18
 19, 20, 21, 22
 n Mat. 16. 18
 Pal. 173. 17
 Pal. 102. 28
 O Mat. 28. 19, 20
 p Col. 1. 18
 Eph. 1. 22
 q M. 23. 8. 9
 10
 2 Theſ. 2. 3,
 4, 8, 9
 Rev. 13. 6

VI, There is no other Head of the
 Church, but the Lord Jeſus Chriſt n.
 Nor can the Pope of Rome, in any ſenſe
 be Head thereof : but is that Antichriſt
 that Man of ſin, and Son of Perdition,
 that exalteth himſelf, in the Church a-
 gainſt Chriſt, & all that is called God o.

C H A P. XXVI.

Of the Communion of Saints.

ALL Saints, that are united to Jesus Christ their Head, by his Spirit, and by Faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory *a*: And being united to one another in love, they have communion in each other gifts and graces *b*, and are obliged to the performance of such duties, publick and private, as do conduce to their mutual good, both in the inward and outward man *c*.

a 1 John. 1. 3.
Eph. 3. 16. 17
18, 19
Joh. 1. 16
Eph. 2. 5, 6
Phil. 3. 10
Rom. 6. 5, 6
2 Tim. 1. 12
b Eph. 4. 15, 16
1 Cor. 12. 7
1 Cor. 3. 21
22, 23
Col. 2. 19
c 1 Thel. 5.
11. 14.
Rom. 1. 11
12, 14
1 Joh. 3. 16
17, 18
Gal. 6. 10
4 Heb. 10
24, 25 Act.
2. 42, 46
Isai. 2. 3
1 Cor. 11, 20.

II. Saints by profession are bound to maintain an holy fellowship and communion in the worship of God ; and in performing such other spiritual services as tend to their mutual edification *d*. as also in relieving each other, in outward things according to their several abilities, and necessities ; Which Communion, as God offereth opportunity, is to be extended unto all those,, who in every place call upon the Name of the Lord Jesus *e*,

d Act. 2. 44
45. 1 John 3
17
2 Cor 8. 9
e 1 pers.
Act. 11. 29, 30

III. This Communion which the Saints have with Christ, doth not make them in any wise, partakers of the substance of his God-head, or to be equal with Christ in any respect : either of which to affirm, is impious and blasphemous *f*, Nor doth their Communion one with another, as Saints, take away, or infringe

f Col. 1. 13, 19
1 Cor. 8. 6
Isai. 42. 8
1 Tim. 6. 15,
16- Psal. 4. 5,
7. With
Hab. 1. 8, 9

the title or propriety which each man hath in his goods and possessions g.

CH A P. XXXVII.

Of the Sacraments.

a Rom 4. 11
Gen. 17. 7, 10
b Mat. 28. 19
1 Cor. 11. 23
c 1 Cor. 10. 16
1 Cor. 11. 25,
26
Gal. 3. 27

d Rom, 15. 8.
Exod. 12. 48
Gen. 34. 14
e Rom. 6. 3. 4
1 Cor. 10. 16,
21

f Gen. 17. 10
Mat. 26. 27
28. Tit 3. 5

g Rom. 2
28. 29
1 Pet. 3. 21
h Mat. 3. 11
1 Cor. 12. 13

i Mat. 26
27. 28
Mat. 28. 19, 20

Sacraments are holy Signs and Seal of the Covenant of Grace *a*, immediately instituted by God *b*, to represent Christ, and his benefits, and to confirm our interest in him *c*; as also, to put a visible difference between those that belong unto the Church, and the rest of the World *d*; and solemnly to engage them to the service of God in Christ according to his Word *e*.

II: There is in every Sacrament a spiritual relation, or Sacramental Union, between the Sign and the Thing signified: whence it comes to pass, that the names, and effects of the one are attributed to the other *f*:

III. The Grace which is exhibited, in, or by the Sacraments rightly used, is not conferred by any power in them: neither doth the efficacy of a Sacrament depend upon the piety, or intention of him that doth administer it *g*, but upon the work of the Spirit *h*, and the word of Institution, which contains, together with a precept, authorizing the use thereof, a promise of benefit to worthy Receivers *i*.

IV. There be only two Sacraments,

ordained by Christ our Lord, in the Gospel, that is to say, Baptism and the Supper of the Lord: neither of which may be dispensed by any, but by a Minister of the Word lawfully ordained *k*.

k Mat 28.19
1 Cor. 11.20,
23

V. The Sacraments of the Old Testament in regard of the Spiritual things thereby signified & exhibited, were for substance, the same with those of the New *l*.

l 1 Cor. 10.
1.2, 3, 4

CHAP. XXVIII.

Of Baptism.

Baptism is a Sacrament of the New Testament, Ordained by Jesus Christ *a*, not only for the solemn Admission of the Party Baptised into the Visible Church *b*; but also, to be unto him a Sign. and Seal of the Covenant of Grace *c*, of his engrafting into Christ *d*, of Regeneration *e*, of Remission of sins *f*, and of his giving up unto God through Jesus Christ, to walk in newness of life *g*, Which Sacrament is, by Christ's own appointment, to be continued in his Church until the end of the World *h*.

a. Mat, 28. 19

b 1 Co., 12. 13

c Rom 4. 11
with Col. 2.

11. 12

d Gal. 3. 27.

Rem. 6. 5.

e Tit. 3. 5

f Mark 1. 4

g Rom. 6 3. 4.

h Mat, 28. 19.

20

II. The outward Element to be used in this Sacrament, is Water, where-with the party is to be baptized, in the Name of the Father, and of the Son and of the holy Ghost, by a Minister of the Gospel, lawfully called thereunto *i*.

i Mat 3 11

John. 1. 33

Mat, 28. 19. 20

III. Dipping of the person into the
ter, is not necessary : but Baptism
rightly administred, by pouring
sprinkling Water upon the person k :

IV. Not only those that do actual
profess faith in, & obedience unto Chri
but also the Infants of one, or both
believing Parents are to be baptized m.

V. Although it be a great sin to con
temn or neglect this Ordinance n,
Grace and Salvation are not so insepar
ably annexed unto it, as that no person
can be regenerated or saved without it
or that all that are Baptized, are un
doubtedly regenerated p.

VI. The efficacy of Baptism is not
tyed to that moment of time, where
it is administred q, yet notwithstanding
by the right use of this Ordinance, the
Grace promised, is not only offered, but
really exhibited, and conferred, by the
Holy Ghost, to such (whether of age
or Infants) as that Grace, belongs
unto, according to the Counsel of God
own Will, in his appointed time r.

VII. The Sacrament of Baptism is
but once to be administred unto any
person s.

k Heb. 9. 10

19, 20, 21, 12

Acts 2. 41

Act 15. 53

Mark 7. 4

1 Mark 16. 15.

16. Acts 8

37 38

m Gen. 17 7. 9.

with Gal. 3

9. 14

and Col 2 11

12. and Act

38. 39. and

Rom. 4. 11. 12

1 Cor 7. 14

Mar. 28 19

Mark, 10. 13,

14, 15, 16

Luke 18. 15

n Luk 7 30

with Ex 13

4. 24, 25, 26

o Rom, 4. 11

Act. 10. 2 4. 22

31, 45, 47

p. A & 8 13, 23

q John 3. 5, 8

r Gal, 3. 27

Tit. 3. 5

Eph 5. 25, 26

Acts 2 38 41

s Tit. 3 5.

CHAP. XXIX,

Of the Lord's Supper.

O Ur Lord Jesus, in the night where
in he was betrayed, institut

and the Sacrament of his Body & Blood, called the Lord's Supper, to be observed in his Church, unto the end of the world, for the perpetual remembrance of the sacrifice of himself, in his death: the sealing all benefits thereof unto true Believers, their Spiritual nourishment, and growth in him, their further ingagement in, and to all duties which they owe unto him; and to be a bond, and pledge of their communion with him, and with each other, as members of his mystical Body *a*.

a 1 Cor. 11. 23
24, 25, 26
1 Cor. 10. 16
17. 21
2 Cor. 12. 13

II. In this Sacrament Christ is not offered up to his Father: nor any real Sacrifice made at all, for remission of sins of the quick or dead *b*, but only a Commemoration of that one offering up of himself, by himself upon the Cross once for all: and a spiritual Oblation of all possible praise unto God, for the same *c*: So that the Popish Sacrifice of the Mass, (as they call it) is most abominably injurious to Christ's one, only Sacrifice, the alone propitiation for all the sins of the Elect, *d*.

b Heb. 22. 25.
26, 28

c 1 Cor. 11
24, 25, 26
M. 11. 26. 26
27.

III. The Lord Jesus hath in this Ordinance, appointed his Ministers to declare his word of institution to the people, to pray, and bless the Elements of Bread and Wine, and thereby to set them apart from a Common to an Holy Use: and, to Take, and Break the Bread, to Take the Cup, and (they communicating also themselves) to

d Heb. 7. 23,
24, 27
Heb. 10. 11
12, 14, 18

Mar 26.
26, 27, 28. and
Mark 14. 22,
23. 24
Luk 22. 19
20. With
1 Cor. 11 23
24, 25, 26
1 Cor 10. 6
Mark. 1. 23
1 Co. 11 25.
26, 27 28 27
f 20. 27
1 Cor 11. 20

give both to the Communicants *e* ; but to none who are not then present in the Congregation *f*.

IV. Privat Masses, or receiving the Sacrament by a Priest, or any other alone *g*, as likewise, the denial of the Cup to the people *h*, worshipping the Elements, the lifting them up, carrying them about for adoration, and the reserving them for any pretended Religious use, are all contrary to the Nature of this Sacrament, and to the Institution of Christ *i*.

Mat. 15. 9

k Mar. 26.
26, 27, 28

1 Cor 11 26,
27 28
Mat. 26. 29

V. The outward Elements in this Sacrament, duely set a part, to the uses ordained by Christ, have such relation to him crucified, as that truly, yet Sacramentally only, they are sometimes called by the name of the things they represent, to wit, the Body and Blood of Christ *k*, albeit, in substance and nature, they still remain, truly & only Bread & Wine, as they were before.

VI. That Doctrine which maintains a change of the substance of Bread and Wine, into the substance of Christ's Body and Blood (commonly called Transubstantiation) by Consecration of a Priest, or by any other way, is repugnant, not to Scripture alone, but even to common sense and Reason; overthroweth the nature of the Sacrament, and hath been, & is the cause of manifold Superstitions; yea, of gross Idolatries *m*.

m Act. 3. 21
with 1 Cor.
11, 24 25
26. Luk. 4. 23
24 .6. 39

VII. Worthy receivers outwardly

part

pattaking of the visible Elements, in this Sacrament *n*, do then also inwardly, by Faith; really, and indeed, yet not carnally and corporally, but spiritually receive and feed upon Christ crucified, and all benefits of his death: The Body and Blood of Christ being then, not corporally, or carnally, in, with, or under the Bread & Wine; yet, as really, but Spiritually, present to the Faith of believers in that ordinance, as the Elements themselves are to their outward senses *o*.

1 Cor. 11. 28

1 Cor. 10. 16

VIII. Although ignorant, and wicked men receive the outward Elements. in this Sacrament, yet they receive not the thing signified thereby, but by their unworthy coming thereunto, are guilty of the Body and the Blood of the Lord, to their own damnation. Wherefore all ignorant and ungodly persons, as they are unfit to enjoy communion with him so are they unworthy of the Lord's Table; and cannot without great sin against Christ, while they remain such, partake of these Holy Mysteries *p*, or be admitted thereunto *q*,

1 Cor. 11

27, 28 29

2 Cor 6. 14

15, 16

1 Cor. 5, 6

7. 12

2 Thes. 3 6

14, 15

Mat. 7. 6

CHAP. XXX.

Of Church Censures.

THe Lord Jesus, as King and Head of his Church, hath therein appointed a Government, in the hand of Church-Officers, distinct from the Civil Magistrat *a*,

2 Isa 9. 6. 7

1 Tim. 5, 17

1 Thes. 5. 21

Act 20 17

8. Heb. 13

7. 17, 24

1 Cor. 12. 28

Mat. 23. 18.

19, 29

II. To these Officers, the Keys of the Kingdom of Heaven are committed, by virtue whereof, they have power, respectively, to retain and remit sins; to shut that Kingdom against the impenitent both by the word, and Censures; & to open it unto penitent sinners, by the Ministry of the Gospel, & by Absolution from Censures, as occasion shall require *b.*

6 Mat. 16. 19
Mat. 18. 17, 18
Joh. 20. 20
21, 22, 23.
2 Cor. 2, 6, 7, 8

III. Church Censures are necessary for the reclaiming and gaining of offending Brethren, for deterring of others from the like offences, for purging out of that Leaven which might infect the whole Lump, for vindicating the honour of Christ, and the Holy profession of the Gospel, and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer his Covenant, and the Seals thereof to be prophaned by notorious and obstinate offenders, *c.*

6 1 Cor. 5
chapter
1 Tim. 5. 20
Mat. 7. 6
2 Cor. 11. 27.
to the end.
with Jude
verse 23
4 1 Thes. 5
17. 2 Thes.
3. 6, 14, 15

IV. For the better attaining of these ends, the Officers of the Church are to proceed by Admonition, suspension from the Sacrament of the Lord's Supper for a season: and, by Excommunication from the Church, according to the nature of the crime, and demerit of the person.

1 Cor. 5. 4. 5
13
Mat. 18. 17
Tit. 3. 10

CHAP. XXXI.

Of Synods and Councils.

FOr the better Government, and further edification of the Church, there ought to be such Assemblies, as are commonly called Synods, or Councils *a*.

II. As Magistrats may lawfully call a Synod of Ministers, and other fit persons, to consult and advise with, about matters of Religion *b*; So, if Magistrats be open Enemies to the Church, the Ministers of Christ, of themselves, by vertue of their Office, or, they, with other fit persons, upon delegation from their Churches, may meet together in such Assemblies *c*.

III. It belongeth to Synods and Councils, Ministerially to determine Controversies of Faith, and Cases of Conscience, to set down Rules and Directions for the better ordering of the publick worship of God, and Government of his Church; to receive complaints in cases of Male-administration: and authoritatively to determine the same: which Decrees, and Determinations, if consonant to the Word of God, are to be received with reverence, and submission; not only, for their agreement with the Word, but also for the power whereby they are made, as being an ordinance of God appointed thereunto in his word *d*.

IV. All Synods or Councils, since the Apostles times, whether general,

a Act 15.2
4. 6.

b Isa. 49.23
1 Tim. 2.1.2
2 Chron. 19
8.9, 10, 11
2 Chron. 29
30 chapters
Math. 2.4, 5
Prov. 11.14

c Act. 15.2. 4
22, 23, 26

d Act. 15.15
10, 24 17.28
23, 27, 30, 31
Acts 16.4.
Mar. 18 17. 18
Or 19, 20

or particular, may erre; and many have erred : Therefore they are not to be made the rule of Faith, or Practise : but to be used as an help in both *e*.

V. Synods and Councils are to handle or conclude nothing, but that which is Ecclesiastical, and are not to intermeddle with Civil Affairs which concern the common wealth, unless by way of humble petition in cases extraordinary ; or by way of advice, for satisfaction of Conscience, if they be thereunto required by the Civil Magistrat *f*.

C H A P. XXXII.

Of the State of Men after death. and of the Resurrection of the Dead.

THe Bodies of Men, after Death return to dust, & see corruption *a* ; but, their souls (which neither die, nor sleep) having an immortal subsistence, immediatly return to God, who gave them *b* : the souls of the righteous being then made perfect in holiness, are received unto the highest Heavens where they behold the face of God in light and glory ; waiting for the full Redemption of their Bodies *c*, And the souls of the wicked are cast into Hell, where they remain in torments and utter darkness, reserved to the Judgment of the great Day *d*. Besides these two places for souls separated from their bodies, *e*

e Eph. 2. 20
Act. 17. 11
1 Cor. 1. 5
2 Cor. 1. 24

f Luke 12, 13
14
John 18. 36

a Gen. 3. 19
Acts 30. 36

b Luk. 23. 43
Eccl. 12. 7

c Heb. 12. 23
2 Cor. 5. 1. 6. 8
Psalm. 1. 23. 4
Act. 3. 21. 82
Eph. 4. 10
d Luke 16
23. 44
Act. 1. 25
Jude v. 6, 7
1 Pet. 3. 19

The Confession of Faith.

the Scripture acknowledgeth none.

II. At the last Day, such as are found alive shall not die but be changed *e*, and, all the dead shall be raised up, with the self same bodies, & none other; although with different qualities, which shall be united again to their souls for ever *f*.

III. The bodies of the unjust, shall by the power of Christ be raised to dishonour; the bodies of the just by his Spirit, unto honour; and be made conformable to his own glorious Body *g*.

e 1 Thes. 4. 17
1 Cor. 15:51
52

f Job. 19. 26
27
1 Cor. 15:42
43, 44
g Act 24. 25
1oh. 5. 28. 29
1 Cor. 15. 42
Phil 3. 21

CH A P. XXXIII.

Of the last Judgment.

GOD hath appointed a Day, wherein he will judge the World, in righteousness by Jesus Christ *a*, to whom all power, and judgment is given of the Father *b*, in which day, not only the Apostate Angels shall be judged *c*, but likewise all persons that have lived upon the earth, shall appear before the Tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil *d*.

II. The end of God's appointing this day, is for the manifestation of the glory of his mercy, in the eternal salvation of the Elect; and of his Justice, in the damnation of the reprobate, who
are

a Act 17. 31
b Joh. 5. 22. 27

c 1 Cor. 6. 3
Jude v. 6
2 Pet. 2. 4

d 2 Cor. 5. 10
Eccl. 12. 14.
Rom. 2. 16
Rom. 14. 10
12 Mat. 22
36, 37

are wicked and disobedient. For, then shall the righteous go into everlasting Life, and receive that fulness of joy and refreshing, which shall come from the presence of the Lord : but, the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power *e*.

III. As Christ would have us to be certainly perswaded, that there shall be a day of Judgment, both to deterr all men from sin : and for the greater consolation of the godly in their adversity: so will he have that day unknown to men, that they may shake off all carnal security, and be alwayes watchful, because they know not at what hour the Lord will come, and, may be ever prepared to say, come: Lord Jesus, come quickly, *Amen g*.

e Mat. 25.31
to the end.
Rom. 2. 5.6
Rom. 9.22.23
Mat. 25.21
Acts 3.19
2 Thes. 1.7
8,9,10
2 Pet. 3. 11
14. 2 Cor.
5. 10.11. ■
2 Thes. 1. 5,
5,6,7. Luke
21.27,28
Rom. 8.23
24 25
g Mat. 24
36,42,43,44.
Mark 13:
35, 36, 37:
Luke 12.35
36.
Rev. 22.20

THE
LARGER
CATECHISM,

First agreed upon by the Assembly of Divines at
Westminster.

And now approved by the
General Assembly of the Kirk of *Scotland*, to be a part of Uniformity in
Religion between the Kirks of Christ
in the three Kingdoms.



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three Kingdoms.

QUESTION-

What is the chief and highest end
of man ?

A. Mans chief and highest
end is to glorifie God *a*, and fully to
enjoy him for ever *b*.

Q. How doth it appear that there is a God?

A. The very light of nature in Man,
and the works of God declare plainly
that there is a God *c*. but his Word and
Spirit only do sufficiently and effectual-
ly reveal him unto men for their Sal-
vation *d*.

Q. What

a Rom. 11.36
i 1 Cor. 10.31
b Psal. 73.24
to the end.
Joh. 17.21,22,
23.
c Ro. 1. 19,20
Psal. 19.1,2,3.
Act 17.18
d 1 Cor. 2.9,10
2 Tim. 3.15,16
1sa. 50. 20,21.

The Larger Catechism.

Q. *What is the Word of God?*

A. The holy Scriptures of the Old and New Testament are the Word of God *e*, the only Rule of Faith and obedience *f*.

e 2 Tim. 1. 16
2 Pet. 1. 12. 20
21. 22
f Eph. 2. 22
R. v. 12. 18, 19

Q. *How doth it appear that the Scriptures are the Word of God?*

A. The Scriptures manifest themselves to be the Word of God, by their majesty *g*, and purity *h*: by the consent of all the parts *i*, and the scope of the whole, which is, to give all glory to God *k*: by their light and power, to convince and convert Sinners, to comfort and build up believers unto salvation *l*: But the Spirit of God, bearing witness by and with the Scriptures, in the heart of man, is alone able fully to perswade it, that they are the very Word of God *m*.

g Hos. 8. 12
h 1 Cor. 2. 6, 7, 13
i Psal. 119, 18
129
h Psal. 12. 6
i Psal. 119. 140
i Act 16. 13.
k Act 26 22. 27
k Rom. 3. 19
l Act 18. 28
Heb. 4. 12
Jam. 1. 8.
l Psal. 19 7. 8, 9
m Rom. 15. 4
Act. 20 32
m Jo. 16. 13, 14
l Joh. 2. 20. 27
Joh. 20 31

Q. *What do the Scriptures principally teach?*

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man *n*.

n 2 Tim. 1. 13

Q. *What do the Scriptures make known of God?*

A. The Scriptures make known what God is *o*, The persons in the God-head *p*, his Decrees *q*, and the execution of his Decrees *r*.

o Heb. 11. 6
p 1 Joh. 5. 7
q Act 15. 14, 15, 18
r Act 4. 27. 28
J Joh. 4. 24
r Exo. 3. 4
Job. 1. 7. 8 9
r Act 7. 21

Q. *What is God?*

A. God is a Spirit *s*, in and of himself, infinite in being *t*, glory *u*. blessedness

ness *w*, and perfection *x*; all-sufficient *y*, eternal *z*, unchangeable *a*, incomprehensible *b*, every where present *c*, almighty *d*, knowing all things *e*, most wise *f*, most holy *g*, most just *h*, most merciful and gracious, long-suffering, and abundant in goodness and truth *i*.

Q. Are there more Gods than one?

A. There is but one only, the living and true God k.

Q. How many Persons are there in the God-head?

A. There be three persons in the God-head, the Father, the Son, and the Holy Ghost, and these three are one true, eternal God, the same in substance, equal in power and glory, although distinguished by their personal properties!

Q. What are the personal Properties of the three Persons in the God-head?

*A. It is proper to the Father to beget the Son *m*, and to the Son to be begotten of the Father *n*, and to the Holy Ghost to proceed from the Father and the Son, from all eternity *o*.*

Q. How doth it appear that the Son, and the Holy Ghost are God equal with the Father?

*A. The Scriptures manifest that the Son, and the Holy Ghost are God equal with the Father, ascribing unto them such names, attributes *q*, works *r*, and worship, as are proper to God only *s*.*

Q. What are the Decrees of God?

A. God's Decrees are the wise, free, and

w 1 Tim. 16
x Mar. 5. 48
y Gen. 18. 1
z Psal. 90. 21
a Mal. 3. 6.
b 1 King. 8. 27
c Psal. 139
d 1. 10 13
e Rev. 4. 8
f Heb. 4. 13
g Psal. 147. 5
h Rom. 16. 17
i Isa 6. 7
k v. 1. 4. 5
l 11. 22. 4
m Exo. 34. 6
n Deut. 6. 4
o 1 Cor. 8. 4. 6
Jer. 10. 10

l 1 Joh. 5. 7.
Mar. 3. 16. 17
Mar. 28. 12
2 Cor. 13. 14
m Joh. 10. 30

n Heb. 1. 5, 6, 8
2 Joh. 1. 14. 18

o Joh. 15. 16
Gal. 4. 6
p Psal. 6. 2, 5, 8
with Joh. 12
41. & Act 28
25.

q 1 Joh. 5. 10.
Act. 5. 14
r Joh. 1. 1
1. 9. 9
Joh. 1. 24. 25
1 Cor. 2. 10. 11
s Col. 11. 16
Gen. 1. 2.
t Mar. 28. 19
2 Chr. 13. 14

Eph. 1. 12
 Rom. 11. 33
 Rom. 9. 14
 15, 18
 Eph. 1. 4. 11
 Rom. 9. 22, 23
 Psal. 33. 11

and holy acts of the counsel of his Will *t*, whereby from all eternity, he hath for his own Glory, unchangeable fore-ordained whatsoever comes to pass in time *u*; especially concerning Angels and Men.

Q. What hath God especially decreed concerning Angels and Men?

1 Tim. 5. 21
 Eph. 1. 4, 5. 6
 2 Thes. 2. 13. 24

A. God by an Eternal and Immutable Decree, out of his meer Love, for the praise of his glorious Grace, to be manifested in due time, hath elected some Angels to Glory *w*; and in Christ hath chosen some Men to eternal life, and the means thereof *x*: and also according to his Sovereign power, and the unsearchable counsel of his own will (whereby he extendeth or withholdeth favour as he pleaseth) hath passed by, and fore-ordained the rest to dishonour and wrath to be for their sin inflicted, to the praise of the glory of his Justice *y*.

Rom. 9. 17
 18, 21, 22
 Mar. 1. 25
 26. 2 Tim. 2
 28

Q. How doth God execute his Decrees?

A. God executeth his Decrees in the works of Creation and Providence, according to his infallible fore-knowledge, and the free and immutable council of his own Will *z*.

Jude v. 4
 1 Pet. 2. 8
 Eph. 1. 11

Q. What is the work of Creation?

A. The Work of Creation, is that, wherein God did, in the beginning, by the Word of his power, make of nothing, the world and all things there-
in.

in, for himself, within the space of six days, and all very good *a*.

Q. How did God create the Angels?

A. God created all the Angels *b*, spirits *c*, immortal *d*, holy *e*, excelling in knowledge *f*, mighty in power *g*, to execute his Commandments, and to praise his Name *h*, yet subject to change *i*.

Q. How did God create Man?

A. After God had made all other creatures. he created Man male and female *k*, formed the body of man of the dust of the ground *l*, and the Woman of a Rib of the man *m*; endued them with living, reasonable, and immortal Souls *n*; made them after his own image *o*, in knowledge *p*, Righteousness and Holiness *q* having the Law of God written in their hearts *r*; and power to fulfill it *s*, with dominion over the Creatures *t*, yet subject to fall *u*.

Q. What are Gods works of Providence?

A. God's works of Providence are, his most holy *w*, wise, *x*, and powerful preserving *y*, and governing all his creatures *z*; ordering them, and all their actions *a*, to his own glory *b*.

Q. What is Gods Providence towards the Angels?

A. God by his Providence permitted some of the Angels, wilfully and irrecoverably to fall into sin and damnation *c*. limiting and ordering that, and all their sins to his own Glory *d*, and established the rest in holiness and happiness *e*, employing

a Gen. 1. 1.
Heb. 11. 3
Prov. 16. 4
b Col. 1. 10
c Pl. 104. 4
d Mar. 21. 30
e Mat. 23. 31
f 2 Sa. 14. 17
g 2 Thes. 1. 7
h Psal. 103
20. 21
i 2 Pet. 1. 4.

k Gen. 1. 27
l Gen. 2. 7
m Gen. 2. 20
n Gen. 1. 7
o Job. 35. 11
p Eccl. 1. 2. 7
q Mat. 10. 28
r Luke 23. 42
s Gen. 1. 17
t Col. 3. 10
u Eph. 4. 14.
v Ro. 1. 14. 15
w Eccl. 7. 29
x Gen. 28.
y Gen. 3. 6
z Eccl. 7. 29
a Pl. 145. 17
b Pl. 104. 23
c Isa. 28. 29
d Heb. 1. 3
e Pl. 103. 19

a Mat. 10. 29
30. 31
b Gen. 45. 7
c Rom. 11. 36
d 1. 63. 14
e 1. 1. v. 6
f 2 Pet. 2. 4
g 1. 10. 2. 16
h Job. 8. 44
i 1. 1. 1. 12
j Mar. 3. 31
k 1. 1. 1. 5. 21
l Mar. 8. 8
m Heb. 12. 22

f Pl. 14: 40
g 2 Kings, 19
35.
Heb. 1. 4

ploying them all f, at his plealure, in the administrations of his power, mercy, and justice g.

Q. What was the Providence of God toward man, in the estate in which he was created?

A. The Providence of God toward man, in the estate in which he was created, was, the placing him in Paradise, appointing him to dress it, giving him liberty to eat of the fruit of the earth h, putting the Creatures under his dominion i; and ordaining marriage for his help k: affording him communion with himself l, instituting the Sabbath m, entering into a Covenant of life with him, upon condition of personal, perfect, and perpetual obedience n, of which the Tree of Life was a pledge o, & forbidding to eat of the Tree of the Knowledge of good and evil, upon pain of death p.

Q. Did man continue in that estate wherein God at first created him?

A. Our first Parents being left to the freedom of their own will, through the temptation of Satan, transgressed the Commandment of God, in eating the forbidden fruit, and thereby fell from the estate of Innocency, wherein they were created q.

Q. Did all mankind fall in that first transgression?

A. The Covenant being made with Adam, as a publick person, not for himself only, but for his posterity, all man-

h. Gen. 1. 8, 15
16
i Gen. 1. 28

k Gen. 2. 18.
l Gen. 1. 26
27, 28, 29
Gen. 3. 8
m Gen. 2. 3

n Gal. 3. 12
Rom. 10. 5
o Gen. 2. 9

p Gen 2. 17

q Gen. 3. 6
7, 8, 13
E: ... 9
2 Cor. 11. 3

kind descending from him, by ordinary generation *r*, sinned in him, and fell with him in that first transgression *s*.

r Act. 17. 26
s Gen. 2. 16
 17. 1 R. 10.
 5. 12. 10 20
 and 1 Cor. 15.
 21. 22
r Rom. 5. 12
 Rom. 3. 2. 13

Q. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery *t*

Q. What is sin?

A. Sin is any want of conformity unto, or transgression of any Law of God, given as a Rule, to the reasonable creature *u*.

u Joh. 3. 4
 Gal 3. 10, 12

Q. Wherein consisteth the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell, consisteth in the guilt of Adam's first sin *w*, the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually *x*, which is commonly called Original Sin, and from which do proceed all actual transgressions *y*.

w Rom. 5.
 12. 19.

x Rom. 7. 17
 to 20 Eph. 2. 2
 1. 2, 3
 Rom. 1. 6
 Rom. 8. 7. 8
 1
y 1. 5
 21. 1 11. 15
 Mat. 15. 19

Q. How is Original Sin conveyed from our first Parents unto their posterity?

A. Original Sin is conveyed from our first Parents unto their posterity by natural generation, so as all that proceed from them in that way, are conceived and born in sin *z*.

z Ps. 51. 5
 John 14. 4
 John 1. 4
 Job 3. 6

Q. What misery did the fall bring upon mankind?

A. The

a Gen. 3. 8
 10 24
 b Eph. 2. 2. 3
 c 2 Tim. 2. 26
 d Gen. 2. 17
 Lam. 3. 39
 Rom. 6. 23
 Mat. 25. 41. 46
 Jude. v 7

A. The fall brought upon mankind the loss of Communion with God *a*, his displeasure and Curse, so as we are by nature children of wrath *b*, bond slaves to Satan *c*, and justly lyable to all punishments in this world, and that which is to come *d*.

Q. What are the punishments of sin in this World ?

e Eph. 4. 18
 f Rom. 1. 28
 g 2 The. 2. 11
 h Rom. 2. 5
 i Isa. 33. 14
 Gen. 4. 13
 Mat. 27. 4.
 k R. m. I. 26
 l Gen. 3. 17
 m Deut. 28
 15 to the end.
 n Rom. 6
 31, 23

A. The punishments of sin in this world, are, either inward, as blindness of mind *e*, a reprobate sense *f*, strong delusions *g*, hardness of heart, horreur of conscience *i*, and vile affections *k*, or outward, as the curse of God upon the creatures for our sakes *l*, and all other evils that befall us in our bodies, names, estates, relations, and employments *m*, together with death it self *n*.

Q. What are the punishments of sin in the world to come ?

A. The punishments of sin in the world to come, are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission, in hell fire for ever *o*.

Q. Doth God leave all mankind to perish in the estate of sin and misery ?

A. God doth not leave all mankind to perish in the estate of sin and misery *p*, into which they fell by the breach of the first Covenant, commonly called the

o 2 The. 1
 9 Mat. 2. 44.
 p 18
 L. 16. 24

p 1. The. 5: 7

the Covenant of Works *q*; but, of his sheer love and mercy, delivereth his Elect out of it, and bringeth them into an estate of salvation by the second Covenant, commonly called the Covenant of Grace *r*.

q Gal. 3. 10, 12.

Q. With whom was the Covenant of Grace made?

r Tit. 3. 4, 5, 6, 7.
Gal. 3. 21.
Rom. 3. 10, 21, 22.

A. The Covenant of Grace was made with Christ, as the second Adam, and in him, with all the Elect, as his seed *s*.

s Gal. 3. 16.
Rom. 5. 15.
to the end.
1a. 53. 10, 11.

Q. How is the grace of God manifested in the second Covenant?

A. The grace of God is manifested in the second Covenant, in that he freely provideth and offereth to sinners a Mediator *t*, and life and salvation by him: and requiring Faith as the condition to interest them in him *w*, promitteth and giveth his holy Spirit *x*, to all his Elect, to work in them that faith *y*, with all other saving graces *z*, and to enable them unto all holy obedience *a*, as the evidence of the truth of their faith *b*, and thankfulness to God *c*, and the way which he hath appointed them to salvation *d*.

t Gen. 2. 15.
Isa. 42. 6.
Joh. 6. 27.
u 1 Joh. 5. 11, 12.
w Joh. 3. 16.
Joh. 1. 12.
x Pro. 1. 23.
y 2 Cor. 4. 13.
z Gal. 5. 22, 23.
a Ezek. 36. 27.
b Jam. 2. 18, 22.
c 2 Cor. 5. 14, 15.
d Eph. 2. 10.

Q. Was the Covenant of Grace always administered after one and the same manner?

A. The Covenant of Grace was not always administered after the same manner, but the administrations of it under the Old Testament, were different from those under the New *e*.

e 2 Cor. 3. 6, 7, 8, 9.

D

Q. How

Q. How was the Covenant of Grace administered under the Old Testament?

f Rom. 15. 8.
g Act. 3. 20, 24.
h Heb. 10. 11.
i Rom. 4. 17.
k 1 Cor. 7. 5.

l Heb. 8, 9, 10, chapters
Heb. 11. 13.
m G. 1. 8, 7.
8, 9, 14.

A. The Covenant of Grace was administered under the Old Testament, Promises *f*, Prophecies *g*, Sacrifices Circumcision *i*, the Pasover *k*, and other Types and Ordinances, which all fore-signifie Christ then to come and were for that time sufficient to build up the Elect in Faith in the promised *Messiah l*, by whom they then had full remission of sin, and eternal salvation *m*.

Q. How is the Covenant of Grace administered under the New Testament?

n Mat. 16. 15.

o Mat. 28. 19, 20.

p 1 Cor. 11. 23, 24, 25.

q 2 Co. 3. 6. to the end.

Heb. 8. 6 10, 11
Mat. 28. 19.

A. Under the New Testament, where Christ the substance was exhibited, the same Covenant of Grace was, and is to be administered in the preaching of the Word *n*, and the administration of the Sacraments of Baptism *o*, and the Lords Supper *p*, in which Grace and Salvation is held forth in more full evidence, and efficacy, to all nations.

Q. Who is the Mediator of the Covenant of Grace?

r 1 Tim. 2. 5.

s Joh. 1. 1, 14.

Joh. 10. 30.

Phil. 2. 6.

t Gal. 4. 4.

u Luk. 1. 35.

Rom. 9. 5.

Col. 2. 9.

Heb. 7. 14, 15.

A. The only Mediator of the Covenant of Grace, is the Lord Jesus Christ *r*, who being the eternal Son of God of one Substance, and equal with the Father *s*, in the fulness of time became Man *t*, and so was, and continues to be God and Man in two intire distinct natures, and one Person for ever *u*.

Q.

Q. How did Christ, being God become Man?

A. Christ the Son of God became Man, by taking to himself a true body, and a reasonable Soul *w*, being conceived by the Power of the Holy Ghost, in the womb of the Virgin Mary, of her substance and born of her *x*, yet without sin *y*.

w Joh. 1. 14.
Mat. 26. 38

Q. Why was it requisite that the Mediator should be God?

x Luk. 1. 27.
31. 35. 42.
Gal. 4. 4
y Heb. 4. 15.
Heb. 7. 16

A. It was requisite that the Mediator should be God, that he might sustain and keep the humane nature from sinking under the infinite wrath of God, and the power of death *z*, give worth and efficacy to his sufferings, obedience, and intercession *a*, and so to satisfy God's justice *b*; procure his favour *c*, purchase a peculiar people *d*, give his Spirit to them *e*, conquer all their enemies *f*, and bring them to everlasting Salvation *g*.

z Act. 2. 24. 25.
Rom. 1. 4. 8. 17.
Rom. 4. 25.
Heb. 9. 14.
a Act. 26. 38.
Heb. 9. 14.
Heb. 7. 25.
26. 27. 28.
b Rom. 3. 24.
25. 26.

Q. Why was it requisite that the Mediator should be Man?

c Eph. 1. 6.
M. 3. 17.
d Tit. 2. 13. 14.
e Gal. 4. 6.
f Luk. 1. 68.
69. 71. 74.
g Heb. 5. 8. 9.
Heb. 9. 11.
10. 16.
h Heb. 2. 16.
Gal. 4. 4.
k Heb. 2. 14.
Heb. 7. 24. 25.
l Heb. 4. 15.
m Gal. 4. 5.

A. It was requisite that the Mediator should be man, that he might advance our nature *h*, perform obedience to the Law *i*, suffer and make intercession for us in our nature *k*, have a fellow-feeling of our infirmities *l*; that we might receive the adoption of sons *m*, and have comfort and access with boldness unto the Throne of Grace *n*.

n Heb. 4. 16.

Q. Why was it requisite that the Mediator should be God and Man in one Person?

A. It was requisite that the Mediator,

who was to reconcile God and M
should himself be both God and M
and this in one Person, that the prop
works of each nature might be accept
of God for us o, and relyed on by
as the works of the whole person p.

o Mar. 1. 21, 23
M. r. 3. 17.
Heb. 9. 14.
p 1 Pet. 2. 6.

Q. Why was our Mediator called Jesus?

A. Our Mediator was called Jesus, b
cause he saveth his people from the
sins q.

q Mat. 1. 21.

Q. Why was our Mediator called Christ?

A. Our Mediator was called Chri
because he was anointed with the Ho
Ghost above measure r, and so, set
part, and fully furnished with all auth
rity and ability s, to execute the O
ces of Prophet t, Priest u, and King
his Church w, in the estate, both of l
Humiliation and Exaltation.

r Joh. 3. 34.
Psal. 45. 7.
s Joh. 6. 27.
Mat. 28. 18,
19, 20.
t Act. 3. 22 27.
Luk. 18. 21.
u Heb. 5. 5, 6, 7
Heb. 4. 14 15.
w Psal. 2. 6,
Mat. 21. 5.
Isa. 9. 6, 7.
Phi. 2. 8, 9,
10, 11.

*Q. How doth Christ execute the Office
a Prophet?*

A. Christ executeth the Office of
Prophet, in his revealing to the Chur
x, in all ages, by his Spirit and Word
in divers ways of Administration z, t
whole will of God a, in all things co
cerning their edification and Salvation

x Joh. 1. 18.
z 1 Pet. 1. 10,
11, 12.
a Heb. 1. 1, 2.
a Joh. 15. 15.
b Act. 28. 32.
Eph. 4. 11,
12, 13.
Joh. 20. 31.

*Q. How doth Christ execute the Office
a Priest?*

A. Christ executeth the Office of
Priest, in his once offering himself
Sacrifice without spot to God c, to be
reconciliation for the sins of his peop
d, and in making continual intercessi
for them e.

c Heb. 9. 14, 28

d Heb. 7. 17.

e Heb. 7. 25.

Q. H

Q. How doth Christ execute the Office of King?

A. Christ executeth the Office of a King, in calling out of the world a people to himself *f*, and giving them Officers *g*, Laws *h*, and Censures, by which he visibly governs them *i*, in bestowing saving grace upon his Elect *k*, rewarding their obedience *l*, and correcting them for their sins *m*; preserving and supporting them under all their temptations and sufferings *n*, restraining and overcoming all their enemies *o*, and powerfully ordering all things for his own glory *p*, and their good *q*; and also in taking vengeance on the rest, who know not God, and obey not the Gospel *r*.

f Act 15. 14.
15. 16.
Mat. 5. 4; 5.
Gen. 49. 10.
Psal. 110. 3.
3 Eph. 4. 11, 12
1 Cor. 12. 28.
6 Isa. 33. 22.
1 Mat. 18. 17,
18.
1 Cor. 5. 4, 5.
2 Act. 5. 32.
1 R. 7. 22. 11.
Rev. 2. 10.
7 Rev. 2. 19.
2 1 Cor. 6. 7.
8 1 Cor. 15. 25.
Psal. 110.
throughout.
9 Rom. 14.
10. 11.
q Ro. 8. 28.
1 Thes. 1. 8, 9.
Psal. 2. 8, 9.

Q. What was the estate of Christ's Humiliation?

A. The estate of Christ's Humiliation was, that low condition wherein he, for our sakes, emptying himself of his glory, took upon him the form of a servant, in his conception and birth, life, death, and after his death, until his resurrection *s*.

Q. How did Christ humble himself in his Conception and Birth?

A. Christ humbled himself in his Conception and Birth, in that, being from all eternity, the Son of God, in the bosom of the Father, he was pleased in the fulness of time, to become the Son of man, made of a woman of low estate, and to be born of her, with di-

s Phil. 2. 6, 7, 8.
Luk. 1. 33.
2 Cor. 8. 6.
Act. 2. 2, 4.

vers circumstances of more than ordinary abasement *t*.

t Joh. 1. 1, 18.
Gal. 4. 4.
Luk. 2. 9.

Q. How did Christ humble himself in life?

a Gal. 4. 4.
w Mar. 5. 7.
Rom. 5. 1.

x Psal. 22.
Heb. 12. 2.
y Mar. 4. 1, 12.
Luk. 4. 1.

z Heb. 2. 7, 18.
Heb. 4. 15.
Mai. 5. 13.

A. Christ humbled himself in his life by subjecting himself to the Law *w*, and by conflicting with the indignities of the world *x*, temptations of Satan *y*, and infirmities in his flesh, whether common to the nature of man, or particularly accompanying that his low condition *z*.

Q. How did Christ humble himself in death?

a Mar. 27. 4.
b Mar. 26.
c Isa. 53. 2, 3.

d Mar. 27.
2, 50.
Joh. 19. 3.

e Luk. 22. 44.
Mar. 27. 4.
f Isa. 53. 10.
g Phil. 2. 8.
Heb. 12. 2.
Gal. 3. 13.

A. Christ humbled himself in his death in that having been betrayed by Judas forsoaken by his Disciples *b*, scorned and rejected by the world *c*, condemned by Pilate, and tormented by his persecutors *d*; having also conflicted with the terrours of death, and the powers of darkness, felt and born the weight of God's wrath *e*, he laid down his life offering for sin *f*, enduring the painful, shameful, and cursed death of the cross *g*.

Q. Wherein consisted Christ's humiliation after his death?

h 1 Cor. 15.
3. 4.

i Psal. 16. 10.
u Act. 2. 24,
25, 26, 27, 28.
Rom. 6. 9.
Mat. 12. 40.

A. Christ's humiliation after his death consisted in his being buried *h*, and continuing in the state of the dead, and under the power of death till the third day *i*, which hath been otherwise expressed in these words, *He descended into Hell*.

Q. What was the estate of Christ's Exaltation?

A. The estate of Christ's Exaltation comprehended his Resurrection *k*, Ascension *l*, sitting at the right hand of the Father *m*, and his coming again to judge the world *n*.

k 1 Cor. 15. 4.

l Mat. 16. 15.

m Eph. 1. 29

n Act. 1. 11.

Act. 17. 31.

Q. How was Christ exalted in his Resurrection?

A. Christ was exalted in his Resurrection, in that, not having seen corruption in death, of which it was not possible for him to be held *o*, and having the very same body in which he suffered, with the essential properties thereof *p*, but without mortality, and other common infirmities, belonging to this life, really united to his soul *q*, he rose again from the dead the third day, by his own power *r*, whereby he declared himself to be the Son of God *s*, to have satisfied divine justice *t*, to have vanquished death, and him that had the power of it *u*; and to be the Lord of quick and dead *w*; all which he did as a publick person *x*, the head of his Church *y*, for their justification *z*, quickning in grace *a*, support against enemies *b*, and to assure them of their resurrection from the dead at the last day *c*.

o Act. 2. 24, 27

p Luk. 24. 39

q Rom. 10. 9.
Rev. 5. 18.

r Joh. 10. 18.

s Rom. 1. 4.

t Ro. 8. 34.

u Heb. 2. 14.

w Rom. 14. 9.

x 1 Cor. 15.
21, 22.

y Eph. 1. 20,
22, 23

Col. 1. 18.

z Rom. 4. 25.

a E. h. 2.

1, 5, 6.

Col. 2. 12.

b 1 Cor. 15.

25, 26, 27.

c 1 Cor. 15. 20.

Q. How was Christ exalted in his Ascension?

A. Christ was exalted in his Ascension, in that having after his Resurrection often appeared unto, and conversed with his Apostles, speaking to them of the things pertaining to the Kingdom

d Act. 1. 2. 3.

e Mat. 28.
19, 20.

f Heb. 6. 20.

g Eph. 4. 8.

h Act. 1. 9,
10. 11.

Eph. 4. 10.

Phil. 68. 18.

i Col. 3. 2.

k Joh. 14. 3.

Act. 3. 21.

of God *d*, and giving them Commi-
on to preach the Gospel to all Nations
fourty days after his Resurrection,
in our nature, and as our head *f*, tri-
umphing over enemies *g*, visibly went
up into the highest Heavens, there to re-
gifts for men *h*, to raise up our affec-
ons thither *i*, and to prepare a place for
us *k*, where himself is and shall conti-
nue till his second coming at the end of
the world *l*.

Q. How is Christ exalted in his sitting at the right hand of God?

A. Christ is exalted in his sitting at the right hand of God, in that as God-man he is advanced to highest favour with God the Father *m*, with all fullness of joy *n*, *y* *o*, and power over all things in *en* and earth *p*, and doth gather and defend his Church, and subdue their enemies, furnisheth his Ministers and people with gifts and graces *q*, and maketh intercession for them *r*.

Q. How doth Christ make intercession?

A. Christ maketh intercession, by his appearing in our nature continually before the Father in Heaven *s*, in the merit of his obedience and sacrifice on earth *t*, declaring his will to have it applied to all believers *u*, answering all accusations against them *w*, procuring for them quiet of conscience, notwithstanding dayly failings *x*, access with boldness to the Throne of Grace *y*, and acceptance of their persons *z*, and services *a*.

m Phil. 2. 9.

n Act. 2. 28.

o Phil. 16. 11.

p Joh. 17. 5.

q Eph. 1. 22.

r 1 Pet. 3. 21.

q Eph. 4. 10,
11, 12.

Phil. 110.

throughout.

r Rom. 8. 34.

s Heb. 9. 16, 24.

t Heb. 1. 3.

u Joh. 3. 16.

Joh. 17. 9,

20, 24.

w Rom. 8.

33. 34.

x Rom. 5. 1, 2.

y Joh. 2. 1, 2.

z Heb. 4. 16.

a Eph. 1. 2.

a 1 Pet. 2. 5.

Q. How

Q. How is Christ to be exalted in his coming again to judge the world?

A. Christ is to be exalted in his coming again to judge the World, in that he who was unjustly judged and condemned by wicked men ^b, shall come again at the last day in great power ^c, and in the full manifestation of his own glory; and of his Fathers, with all his holy Angels ^d, with a shout, with the voice of the Arch-angel; and with the Trump of God ^e, to judge the world in righteousness ^f.

^b Act. 3. 14.

^c Mat. 24. 30.

^d Luk. 9. 25.
Mat. 25. 31.

^e 1 The. 4. 16.
^f Act. 17. 31.

Q. What benefits hath Christ procured by his Mediation?

A. Christ by his Mediation hath procured Redemption ^g, with all other benefits of the Covenant of Grace ^h.

^g Heb. 9. 12.

^h 2 Cor. 1. 20.

Q. How do we come to be made partakers of the benefits which Christ hath procured?

A. We are made partakers of the benefits which Christ hath procured, by the application of them unto us ⁱ, which is the work especially of God the Holy Ghost ^k.

ⁱ Joh. 1. 11. 12.

^k Tit. 3. 5, 6.

Q. Who are made partakers of Redemption by Christ?

A. Redemption is certainly applied and effectually communicated to all those for whom Christ hath purchased it ^l, who are in time by the Holy Ghost enabled to believe in Christ according to the Gospel ^m.

^l Eph. 1. 3, 14

^m Joh. 6. 37. 39.

Joh. 10. 5, 16.

ⁿ Eph. 2. 8.

2 Cor. 4. 13.

Q. Can they who have never heard the Gospel, and so know not Jesus Christ, nor

believe in him, be saved by their living according to the light of nature?

A. They who having never heard the Gospel *n*, know not Jesus Christ *o*, and believe not in him, cannot be saved, be they never so diligent, to frame their lives according to the light of nature or the Law of that Religion which they profess *r*; neither is there salvation in any other, but in Christ alone *s*, who is the Saviour only of his body the Church *t*.

Q. Are all they saved who hear the Gospel and live in the Church?

A. All that hear the Gospel, and live in the visible Church are not saved, but they only who are true members of the Church invisible *u*.

Q. What is the visible Church?

A. The visible Church is a society made up of all such, as in all ages and places of the world do profess the true Religion *w*, and of their children *x*.

Q. What are the special priviledges of the visible Church?

A. The visible Church hath the priviledge of being under God's special care and government *y*, of being protected and preserved in all ages, notwithstanding the opposition of all enemies *z*, and of enjoying the communion of Saints, the ordinary means of Salvation *a*; offers of grace by Christ to all the members of it, in the Ministry of the Gospel, testifying that whoso-

n Rom. 10.

14.

o 1 Thess.

1. 8, 9.

Eph. 2. 12.

Joh. 1. 10.

11, 12.

p Joh. 8. 24.

Mar. 16. 16.

q 1 Cor. 1. 20.

21, 22, 23, 24.

r Joh. 4. 22.

Rom. 6. 31, 32.

Phil. 3. 4, 5,

6, 7, 8, 9.

s Act. 4. 12.

t Eph. 5. 13.

u Joh. 12. 38,

39, 40.

Rom. 9. 6.

Ma. 22. 14.

Mar. 7. 21.

Rom. 11. 7.

w 1 Cor. 12.

1 Cor. 12. 13.

Rom. 15. 9,

10, 11, 12.

Rev. 7. 6.

Psal. 2. 8.

Psal. 22. 27, 28,

29, 30, 31.

Psa. 45. 17.

Mar. 28. 19, 20

Isai. 59. 21.

x 1 Cor. 7. 14.

Act. 2. 39.

Rom. 11. 16.

Gen. 17. 7.

Ysa. 4. 5, 6.

1 Tim. 4. 10.

z Psal. 115.

throughout.

Ma. 31. 4, 5.

Zech. 12. 2,

3, 4, 8, 9.

a Act. 2. 39,

42.

ver believe in him shall be saved *b*, and excluding none that will come unto him *c*.

b Psal. 147.
19, 20.
Rom. 9. 4.
Eph. 4. 11, 12;
Mat. 16. 15, 16,
c Joh. 6. 37.

Q. What is the invisible Church?

A. The invisible Church is the whole number of the Elect that have been, are, or shall be gathered into one, under Christ the Head *d*.

d Eph. 1. 10,
22, 23.
Joh. 10. 16.
Joh. 11. 52.

Q. What special benefits do the members of the invisible Church enjoy by Christ?

A. The members of the invisible Church by Christ, enjoy Union and Communion with him, in Grace and Glory *e*.

e Joh. 17. 21;
Eph. 2. 3, 4.
Joh. 17. 24.

Q. What is that Union which the Elect have with Christ?

A. The Union which the Elect have with Christ, is the work of God's grace *f*, whereby they are spiritually and mystically, yet really and inseparably joyned to Christ, as their head and husband *g*, which is done in their Effectual Calling *h*.

f Eph. 1. 22.
Eph. 2. 6, 7, 8.

g 1 Cor. 6. 17.
Joh. 10. 28.
Eph. 5. 23, 30.
h 1 Pet. 5. 10.
1 Cor. 1. 9.

Q. What is Effectual Calling?

A. Effectual Calling is the work of God's Almighty power and grace *i*, whereby, out of his free and especial love to his Elect, and from nothing in them moving him thereunto *k*, he doeth in his accepted time invite, and draw them to Jesus Christ by his word and Spirit *l*, savingly enlightning their minds *m*, renewing and powerfully determining their wills *n*, so as they, although in themselves dead in sin, are

i Joh. 5. 25.
Eph. 1. 18,
19; 20.
2 Tim. 1. 8, 9.
k Tit. 3. 4, 5.
Eph. 2. 4,
5, 6, 7, 8, 9.
Rom. 9. 11.
l 2 Cor. 5. 20.
m 2 Cor. 6. 1, 2.
1 Cor. 6. 44.
2 Th. 4. 2.
13. 14.
n Act. 26. 18.
1 Cor. 2. 10, 12.
o Ez. 1. 1, 19.
Ez. 36. 26, 27.
Joh. 6. 45.

hereby

hereby made willing and able freely to answer his call, and to accept and embrace the grace offered and conveyed therein o.

o Eph: 2: 5:
Phil: 2: 13:
Deut: 30: 6:

Q. Are the Elect only effectually called?

p Act: 13: 48.

q Mat: 22: 14.

r Mat: 7: 22:
Mat: 13: 20, 31
Heb: 6: 4, 5.

J Job 12: 38,
39, 40:
Act: 28: 25,
26, 27:
Joh: 6: 61, 65:
Psal: 81: 11, 12:

A. All the Elect, and they only, are effectually called p, although others may be, and often are, outwardly called by the Ministry of the Word q, and have some common operations of the Spirit r, who for their wilful neglect and contempt of the grace offered to them, being justly left in their unbelief, do never truly come to Jesus Christ s.

Q. What is the Communion in Grace which the members of the invisible Church have with Christ?

t Rom: 8: 30.

u Eph: 1: 5:

w 1 Cor: 1: 3:

A. The Communion in Grace which the members of the invisible Church have with Christ, is their partaking of the verue of his Mediation in their Justification t, Adoption u, Sanctification, and what ever else in this life manifests their Union with him w.

Q. What is Justification?

x Rom: 3: 22,
24, 25:

Rom: 4: 5:

y 2 Cor: 2: 5,
19, 21:

z Rom: 3: 22,
24, 25, 27, 28.

a Tit: 3: 5:

Eph: 1: 7:

b Rom: 5: 17,
18, 19:

Rom: 4: 6, 7, 8:

c Act: 10: 4:

Gal: 2: 16.

Phil: 3: 9:

A. Justification is an act of God's free grace unto sinners x, in which he pardoneth all their sins, accepteth and accounteth their persons righteous in his sight y, not for any thing wrought in them, or done by them z, but only for the perfect obedience and full satisfaction of Christ, by God imputed to them a, and received by Faith alone b.

Q. How is Justification an act of God's free Grace?

A. Although

A. Although Christ by his Obedience and death, did make a proper, real, and full satisfaction to God's justice, in the behalf of them that are justified *c*, yet in as much as God accepteth the satisfaction from a Surety, which he might have demanded of them, did provide this Surety, his own only Son *d*, imputing his righteousness to them *e*, and requiring nothing of them for their Justification, but Faith *f*, which also is his gift *g*, their Justification is to them of free grace *h*.

c Rom: 5. 8.
10, 19:

d 1 Tim: 2:
5, 6:
Heb: 10: 10:
Mat: 20: 28:
Dan: 9:
24, 26:
Isa: 53: 4, 5:
6, 10, 11, 12:
Heb: 7: 24:
Rom: 8. 32.

e 1 Pet: 1:
18, 19:
f 2 Cor: 5: 21:
Rom: 3:
4, 25:
g Eph: 2: 8:
h Eph: 1: 7:
Heb: 15: 39:
k 1 Cor: 4: 3:
Eph: 1: 17,
18, 19:
Rom: 10:

14, 17:
m Act: 2 37:
Act: 16: 30:
Joh: 16: 8, 9:
Rom: 5: 6:
Eph: 2: 1:
Act: 4: 12:
n Eph: 1: 13:
o Joh: 1: 12:
Act: 16: 31:
Act: 15: 43:
p Phil: 3: 9:
Act: 15: 11:

Q. What is Justifying Faith?

A. Justifying Faith is a saving grace *i*, wrought in the heart of a sinner by the Spirit *k*, and Word of God *l*, whereby he, being convinced of his sin and misery, and of the disability in himself, and all other creatures, to recover him out of his lost condition *m*, not only assenteth to the truth of the promise of the Gospel *n*, but receiveth and resteth upon Christ, and his righteousness, therein held forth for pardon of sin *o*, and for the accepting and accounting of his person righteous in the sight of God, for salvation *p*.

Q. How doth faith justify a sinner in the sight of God?

A. Faith justifies a sinner in the sight of God, not because of those other graces, which do always accompany it, or of good works that are the fruit of it *q*, nor as if the grace of Faith, or any act thereof

q Gal: 3. 11.
Rom: 3: 28.

thereof were imputed to him for his justification *r*, but only as it is an Instrument, by which he receiveth and applyeth Christ and his righteousness *s*.

Q. What is Adoption?

A. Adoption is an Act of the free Grace of God *t*, in and for his only Son Jesus Christ *u*, whereby all those that are justified, are received into the number of his children *w*, have his Name put upon them *x*, the Spirit of his Son given to them *y*, are under his fatherly care and dispensation *z*, admitted to all the liberties and priviledges of the Sons of God, made heirs of all the promises, and fellow-heirs with Christ in glory *a*.

Q. What is Sanctification?

A. Sanctification is a work of God's grace, whereby they, whom God hath before the foundation of the world chosen to be holy, are in time, through the powerful operation of his Spirit *b*, applying the death and Resurrection of Christ unto them *c*, renewed in their whole man after the image of God *d*, having the seeds of repentance unto life, and of all other saving graces, put into their hearts *e*, and those graces so stirred up, increased, and strengthened *f*, as that they may more and more die unto sin, and rise unto newness of life *g*.

Q. What is repentance unto life?

A. Repentance unto life is a saving grace

r Rom. 4. 5.
s Rom. 10. 10

s Joh. 1. 12.
Phil. 3. 9.
Gal. 2. 16.

t 1 Joh. 3. 1.
u Eph. 1. 5.
Gal. 4. 4, 5.

w Joh. 1. 12.
x 2 Cor. 6. 8.
Rev. 3. 12.
y Gal. 4. 6.
z Psa. 103. 13.
Pro. 14. 26.
Mar. 6. 32.

a Heb. 6: 12:
Rom: 8: 17:

b Eph: 1: 4:
1 Cor: 6: 11:
2 Thes: 2: 13:
c Rom: 6:
4. 5, 6.
d Eph: 4:
23, 24:

e Act: 11. 18.
1 Joh. 3. 9.

f Jude: 20:
Heb. 11, 12.
Eph: 2: 3, 16,
17, 18, 19:
Col: 1: 10, 11
g Rom. 6.
4, 6, 14:

grace *h*, wrought in the heart of a sinner by the Spirit *i*, and Word of God *k*, whereby out of the sight and sense, not only of the danger *l*, but also of the filthiness and odiousness of his sins *m*, and upon the apprehension of God's mercy in Christ to such as are penitent *n*, he so grieves for *o*, and hates his sins *p*, as that he turns from them all to God *q*, purposing and endeavouring constantly to walk with him in all the ways of new obedience *r*.

Q. Wherein do Justification and Sanctification differ?

A. Although Sanctification be inseparably joyned with Justification *s*; yet they differ, in that God in Justification imputeth the righteousness of Christ *t*, in Sanctification his Spirit infuseth grace, and enableth to the exercise thereof *u*, in the former sin is pardoned *w*, in the other it is subdued *x*, the one doeth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation *y*, the other is neither equal in all *z*, nor in this life perfect in any *a*, but growing up to perfection *b*.

Q. Whence ariseth the imperfection of Sanctification in believers?

A. The imperfection of Sanctification in Believers, ariseth from the remnants of Sin abiding in every part of them, and the perpetual lustings of the flesh against the spirit, whereby they are

h 2 Tim:

2: 25:

i Zech: 12: 10:

k Act. 11: 18.

20. 21:

l Ezek: 18: 1

28, 30, 32.

Luk. 15: 7, 18.

Hos. 2: 6, 7.

m Ezek: 36: 31

Isa: 30: 22.

n Joel: 2: 12, 13

o Jer: 31:

18, 19:

p 2 Cor: 7: 11.

q Act: 26: 28.

Ezek: 14: 6:

r 1 Kings 8:

47, 48.

s Psal: 119: 6,

59, 128.

Luk: 1: 6:

2 Kings

23: 25:

t 1 Cor: 6: 11:

1 Cor. 1: 30:

u Rom. 4 6, 8.

w Ezek: 36: 27

x Rom: 3:

24, 25:

y Rom: 6:

6, 14:

z Ro. 8. 33, 34:

a 1 Joh: 1: 12,

13, 14:

Heb. 11. 12,

13, 14:

b 2 Joh: 1:

8, 13:

c 2 Cor: 7: 2:

Phil: 3: 11,

13, 14:

c Rom: 7:
18, 23:
M r: 1: 66:
to the end:
Gal: 2: 11, 12:
d Heb: 12: 1:
e 10: 63: 6r
Exo: 28: 38

are often foiled with temptations, and fall into many sins *c*, are hindered in all their spiritual Services *d*, and their best works are imperfect and defiled in the sight of God *e*.

Q. May not true believers by reason of their imperfections, and the many temptations and sins they are overtaken with, fall away from the state of grace?

f Jer: 31: 3:

g 2 Tim: 2: 19:
Hob: 13: 10, 11
h 1 Sam: 23: 5:
i 1 Cor:
18: 9:
j Heb: 7: 25:
Luk: 22: 32:
k 1 Joh: 3: 9:
l 1 Joh: 3: 27:
m Jer: 32: 48:
Joh: 10: 28:
n 1 Pet: 1: 5:

A. True believers by reason of the unchangeable love of God *f*, and his Decree and Covenant to give them perseverance *g*, their inseparable union with Christ *h*, his continual intercession for them *i*, and the Spirit and Seed of God abiding in them *k*, can neither totally nor finally fall away from the estate of grace *l*, but are kept by the power of God through Faith unto Salvation *m*.

Q. Can true believers be infallibly assured that they are in the estate of grace, and that they shall persevere therein unto Salvation?

n 1 Joh: 2: 3:

o 1 Cor: 2: 12:
1 Joh: 4: 14, 18
19, 21, 24:
1 Joh: 4: 12, 16
Heb: 6: 1, 12:
p Rom: 8: 16:

A. Such as truly believe in Christ, and endeavour to walk in all good conscience before him *n*, may, without extraordinary revelation, by faith grounded upon the truth of God's promises, and by the spirit enabling them to discern in themselves those graces to which the promises of life are made *o*, and bearing witness with their spirits, that they are the children of God *p*, be infallibly assured; that they are in the state of grace, and shall persevere therein unto salvation *q*.

q 1 Joh: 5: 13:

Q. Are all true believers at all times assured of their present being in the estate of grace, and that they shall be saved?

A. Assurance of grace and salvation not being of the Essence of Faith r, true believers may wait long before they obtain it s, and after the enjoyment thereof may have it weakened and intermitted, through manifold distempers, sins, temptations, and desertions t, yet are they never left without such a presence and support of the Spirit of God as keeps them from sinking into utter despair u.

r Eph. 1. 13
s Isa. 50. 10
t Psal. 88
throughout

t Psal. 77. 11
u 12
w Cant. 5. 2. 3. 1
x Psal. 51. 8. 12
y Psal. 31. 22
z Psal. 32. 1
a 1 Job. 3. 9
b Job. 13. 15
c Psal. 73. 15. 23
d 1. 54. 7. 8. 9. 10

Q. What is the communion in glory, which the members of the invisible Church have with Christ?

A. The communion in glory, which the members of the invisible Church have with Christ, is in this life w, immediately after death x, and at last perfected at the resurrection and day of judgment y.

w 1 Cor. 3. 18
x Luk. 23. 3
y 1 Thes. 4. 17

Q. What is the communion in glory with Christ, which the Members of the invisible Church enjoy in this life?

A. The Members of the invisible Church have communicated to them in this life, the first fruits of glory with Christ, as they are Members of him their head, and so in him, are interested in that glory which he is fully possessed of z, and as an earnest thereof, enjoy the sense of God's love a, peace of Conscience, joy in the holy Ghost, and hope of

z Eph. 2. 5. 6
a Rom. 5. 5
with 2 Cor. 2. 22

of

glory, as on the contrary, the sense of God's revenging wrath,, horreur of Conscience, and a fearful expectation of judgement, are to the wicked, the beginning of their torments, which they shall endure after death c.

Q. Shall all man die ?

A. Death being threatned as the wages of sin d; It is appointed unto all men once to die e, for that all have sinned f.

Q. Death being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ ?

A. The righteous shall be delivered from death it self at the last day, and even in death are delivered from the sting and curse of it g, so that although they die, yet it is out of God's love h, to free them perfectly from sin & misery i, & to make them capable of further communion with Christ in glory, which they then enter upon k.

Q. What is the Communion in glory with Christ, which the members of the invisible Church enjoy immediatly after death ?

A. The communion in glory with Christ, which the Members of the visible Church enjoy immediatly after death, is, in that their souls are then made perfect in holiness l, and received into the highest heavens m, where they behold the face of God in light and glory n; waiting for the full redemption of their bodies o, which even in death continue united to Christ p, and

b Rom. 5. 1. 2
Rom. 14. 17
c Gen. 4. 15
Mar. 27. 4
Heb. 10. 27
Rom. 2. 9
Mar. 9. 44

d Rom. 6. 23
e Heb. 9. 27
f Heb. 5

g 1 Cor 15
26. 56
Heb. 2. 15
h Isa. 57. 1. 2
i King. 22. 20
j Rev. 13
Eph. 3. 27
k Luk. 23. 43
Phil. 1. 23

l Heb. 12. 23
m 2 Cor. 1
6, 8
Phil 1. 23
with Acts
3. 21. and
Eph. 4. 10
n 1 Joh. 3. 2
o 2 Cor 24. 12
p Rom. 8. 24
Psalm. 16. 3
p 1 Thes. 4. 14

rest in their graves as in their beds *q*, till at the last day they be again united to their souls *r*: whereas the souls of the wicked are at death cast into hell, where they remain in torments and utter darkness, and their bodies kept in their graves as in their prisons, till the Resurrection and Judgement of the great day *s*.

q Isa. 57. 2
r Job. 19. 26
27

s Lk. 14. 6
23, 24
Act. 1. 25
Jude v. 6, 7

Q. What are we to believe concerning the Resurrection?

A. We are to believe that at the last day there shall be a general resurrection of the dead, both of the just and unjust *t*: when they that are then found alive, shall in a moment be changed, and the self same bodies of the dead which were laid in the grave; being then again united to their souls for ever, shall be raised up by the power of Christ *u*, the bodies of the Just, by the Spirit of Christ, and by vertue of his Resurrection, as their head shall be raised in Power, Spiritual, Incorruptible, and made like to his glorious body *w*, and the bodies of the wicked shall be raised up in dishonour, by him, as an offended Judge *x*.

t Act. 24. 25

u 1 Cor. 15
51, 52, 53
1 Thes. 4. 15
16, 17 Joh. 5
28, 29

w 1 Cor. 15. 21
22, 23, 24. 43,
44
Phil. 3. 31
x Joh. 5. 27
28, 29

Q. What shall immediatly follow after the Resurrection?

A. Immediatly after the Resurrection shall follow the general and final judgement of Angels & Men *y*, the day and hour whereof no man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord *z*.

y 2 Pet. 2. 4
Ju ev. 6, 7
14. 15
Mat. 25. 26
z Mat. 24
36. 42, 44
Luk. 21. 35, 36

Q. What shall be done to the wicked at the day of Judgement?

A. At

a Mat. 25. 34
b Rom. 2.
15, 16

c Mat. 24.
41, 42, 43

d Luk. 16.
26. 2 Thes.
8. 9

e 1 Thes. 4. 7
f Mat. 25. 33
Mat. 10. 32
g 1 Cor. 6. 2. 3
h Mark 15.
34. 46

i Eph. 5. 27
Rev. 14. 12
k Psal. 16. 11

l Hab. 12.
22, 23

m 1 Joh. 3. 2
1 Co. 13. 12
1 Thes. 4. 17
18:

A. At the day of Judgement the wicked shall be set on Christ's left hand *a*, and upon clear evidence, and full conviction of their own Consciences *b*, shall have the fearful, but just Sentence of Condemnation, pronounced against them *c*; and thereupon shall be cast out from the favourable presence of God, and the glorious fellowship with Christ his Saints, and all his holy Angels, into Hell, to be punished with unspeakable Torments, both of Body and Soul, with the Devil and his angels for ever *d*.

Q. What shall be done to the Righteous at the day of Judgement?

A. At the day of Judgement, the Righteous, being caught up to Christ in the Clouds *e*, shall be set on his right hand, and there be openly acknowledged, and acquitted *f*, shall joyn with him in the judging of reprobate Angels and Men *g*, and shall be received into Heaven *h*, where they shall be fully, and for ever freed from sin and misery *i*, filled with unconceivable Joyes *k*, made perfectly Holy, and Happy both in Body & Soul, in the Company of innumerable Saints, and holy Angels *l*, but especially in the immediat vision and fruition of God the Father, of our Lord Jesus Christ, and of the Holy Spirit, to all eternity *m*, and this is the perfect and full Communion, which the Members of the visible Church shall enjoy with Christ in glory at the resurrection and day of judgement.

Having seen what the Scriptures principally teach us to believe concerning God; it follows to consider, what they require as the duty of man.

Q. **W**hat is the duty that God requireth of man?

A. The duty which God requireth of man, is, obedience to his revealed will *n.*

Q. What did God at first reveal unto man as the rule of his obedience?

A. The rule of obedience revealed to Adam in the estate of innocency, and to all mankind in him, beside a special command, not to eat of the fruit of the tree of the knowledge of good and evil, was the Moral Law *o.*

Q. What is the Moral Law?

A. The Moral Law is the Declaration of the will of God to Mankind, directing and binding every one to personal, perfect, and perpetual conformity and obedience thereunto, in the frame and disposition of the whole man, soul and body *p.* and in performance of all those duties of holiness and righteousness which he oweth to God and man; promising life upon the fulfilling, and threatening death upon the breach of it *r.*

Q. Is there any use of the Moral Law to man since the fall?

A. Although no man, since the fall, can attain to righteousness and life by the Moral Law *s,* yet there is great use thereof, as well common to all men, as peculiar

n Rom. 12, 1, 2
Mic. 6. 8
o 1 Sam. 15, 22

o Gen. 1, 26
27
Rom. 2, 4, 15
Rom. 12, 5
Gen. 2, 17

p Deut. 5, 15
21, 32, 33
Luk. 19, 46, 27
Gal. 3, 10
1 Th. 1, 5, 13
q Luk. 1, 73
Act. 14, 16
r Rom. 10, 5
Gal. 3, 10, 17

s Rom. 8, 3
Gal. 2, 16

21 Tim. 1. 8

peculiar either to the unregenerate, or the regenerate.

Q. Of what use is the Moral Law to men?

2 Lev. 11. 44

45

Lev. 20. 7, 8

Rom. 7. 12

Mic. 6. 8

Jam. 2. 10, 11

2 Ps. 19. 11, 12

Rom. 3. 10.

Rom. 7. 7

3 Ro. 3. 9, 23

A. The Moral Law is of use to all men, to inform them of the holy nature and will of God *u*, and of their duty, binding them to walk accordingly *w*; to convince them of their disability to keep it, and of the sinful pollution of their nature, hearts, and lives *z*; to humble them in the sense of their sin and misery, and thereby help them to a clearer sight of the need they have of Christ *z*, and of the perfection of his obedience *a*.

2 Gal. 2: 21

2 Rom. 10. 4

Q. What particular use is there of the Moral Law to unregenerate men?

21 Tim. 1. 9, 10

c Gal. 24

d Rom. 1. 20

w Rom. 1

2. 15

e Gal. 3. 10

A. The Moral Law is of use to unregenerate men to awaken their Consciences to flee from wrath to come *b*, and to drive them to Christ *c*, or, upon their continuance in the estate and way of sin, to live them inexcusable *d*, and under the curse thereof *e*.

Q. What special use is there of the Moral Law to the regenerate?

f Rom. 6. 14

Rom. 7. 4 6

Gal. 4. 4 5

g Rom. 3. 20

h Gal. 5. 23

Rom. 8. 1

A. Although they that are regenerate, and believe in Christ, be delivered from the Moral Law as a Covenant of Works *f*, so as thereby they are neither justified *g*, nor condemned *h*; yet, beside the general uses thereof common to them with all men, it is of special use, to shew them how much they are bound

Christ for his fulfilling it, and enduring the curse thereof in their stead, and for their good *i*. and thereby to provoke them to more thankfulness *k*, and to express the same in their greater care to conform themselves thereunto as the rule of their obedience *l*.

i Rom 7:24, 25
Gal: 3:13, 14
Rom: 8:3, 4
k Luk: 1:68
69:74, 75
Col: 1:12, 13
14
l Rom 7:22
Rom: 12:2
Tit: 1:11, 12
13:14

Q. Where is the Moral Law summarily comprehended?

A. The Moral Law is summarily comprehended in the ten Commandments, which were delivered by the voice of God upon Mount Sinai, and written by him in two tables of Stone *m*, and are recorded in the twentieth Chapter of *Exodus*; the four first Commandments containing our duty to God, and the other six our duty to man.

m Deut. 10:4
Exod: 34
1:2, 3, 4
n Mat: 22: 27.
38, 39, 40

Q. What rules are to be observed for the right understanding the of ten Commandments?

A. For the right understanding of the ten Commandments, these rules are to be observed.

That the Law is perfect, and bindeth every one to full conformity in the whole man unto the righteousness thereof, and unto entire obedience, for ever so as, to require the outmost perfection of every duty, and to forbid the least degree of every sin *o*.

o Psal 19:7
Jam: 2:10
Mat: 5:21 to the end,
p Rom: 7:14
Deut: 6: 5
Mat: 22, 37, 38, 39
Mat: 5: 21, 22, 27, 28, 29 to the end.

That it is spiritual, and so reacheth the Understanding, Will, Affections, and all other powers of the soul, as well as words works, & gestures *p*. That one & the same in diverse respects, is required or forbidden

bidden

bidden in several Commandments *q*.

That, as where a duty is Commanded the contrary sin is forbidden *r*, and where a sin is forbidden, the contrary duty is commanded *s*, so, where a promise is annexed, the contrary threatening is included *t*, and, where a threatening is annexed, the contrary promise is included *u*.

That, what God forbids, is at no time to be done *w*; what he commands, is always our duty *x*, yet every particular duty is not to be done at all times *y*.

That under one sin or duty, all of the same kind are forbidden or commanded, together with all the causes, means occasions, and appearances thereof, and provocations thereunto *z*.

That what is forbidden or commanded to our selves, we are bound according to our places. to endeavour that it may be avoided or performed by others, according to the duty of their places *a*.

That in what is commanded to others we are bound according to our places and callings to be helpful to them *b*, and to take heed of partaking with others in what is forbidden them *c*.

Q, What special things are we to consider in the ten Commandment?

A. We are to consider in the ten Commandments, the Preface, the Substance of the Commandments themselves, & several Reasons annexed to some of them, the more to enforce them.

Q. What is the preface to the ten Commandments?

q Col. 3:15
Amos 8:5
Prov. 1:19
1 Tim. 6:10
r Isai. 58:13
Deut. 6:13
s Mat. 4:9, 10
Mat. 15:4, 5
t Mat. 5:21
22:23, 24, 25
Eph. 4:28
u Exod. 10:12
w Pro. 30:17
x Jer. 18:7, 8
Exo. 20:7
with Psal. 15
1, 4, 5: and
Ps. 24:1, 5
y Jo. 13:7
Rom. 3:8
Job. 36:21
Heb. 10:15
z Deut. 4:8, 9
a Mat. 17:7
b Mat. 5:21
22, 27, 28
Mat. 15:4
5, 6. Fe
10:24, 25
1 Thes. 5:22
Jude v. 13
Gal. 5:16
Gal. 3:11
2 Exod. 20:10
Lev. 9:11
Gen. 18:19
Jesh. 24:15
Deut. 6:6, 7
b 2 Cor. 1:25
c 1 Tim. 5:22
Eph. 5:11

A. The Preface to the ten Commandments is contained in these words [*I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the house of bondage d,] wherein God manifesteth his Sovereignty, as being Jehovah, the eternal immutable & Almighty God, having his being in and of himself f, and giving being to all his words g, and works h, and that he is a God in Covenant, as with Israel of old, so with all people i. who as he brought them out of their bondage in Egypt, so he delivereth us from our spiritual thralldom k, and that therefore we are bound to take him for our God alone; and to keep all his commandments l.*

d Exod. 20. 2
e Isa. 44. 6
f Exod. 3. 14
g Exod. 6. 3
h Act. 17. 24. 28

i Gen. 17. 7
with Rom
3. 29
k Luk. 1. 74
75.

l 1 Pet. 1. 15
16, 17. 18
Lev. 8. 20
Lev. 19. 37

Q. What is the Sum of the four Commandments which contain our duty to God?

A. The sum of the four Commandments, containing our duty to God, is, to love the Lord our God with all our heart, and with all our soul, and with all our strength, & with all our mind m.

m Luk. 10. 27

Q. Which is the first Commandment?

A. The first Commandment, is, Thou shalt have no other Gods before me n,

Q. What are the duties required in the first Commandment?

n Exod. 20. 3

A. The duties required in the first Commandment, are, the knowing and acknowledging of God to be the only true God, and our God o, and to worship and glorifie him accordiagly p, by thinking q, meditating r, remembering s, high-

o 1 Chro. 28. 2
Deu. 26. 17
Isa. 43. 10
Jer. 14. 22
3 Ps. 95. 6, 7
Mat. 4. 10
Ps. 29. 2
q Mal. 3. 16
r Ps. 63. 6
s Eccl. 12. 1

i Psal. 71. 19
 u Mal. 1. 6
 n Isa. 45. 23
 x Josh. 24. 15,
 22
 y Deut. 6. 5
 n Psal. 73. 29
 a Isa. 8. 13
 b Exo. 14. 31
 c Isa. 26. 4
 d Psal. 130. 7
 e Psal. 37. 4
 j Psal. 32. 11
 g Ro. 7. 12, 11
 with Numb
 25. 11
 h Psal. 4. 4
 i Jer. 7. 23
 Jam. 4. 7
 k 1 Joh. 3. 22
 l Jer. 31. 13
 Psal. 119. 15
 m Mc. 6. 8

ly esteeming *t*, honouring *u*, adoring
 chusing *x*, loving *y*, desiring *z*. fearing
 of him *a*, believing him *b*. trusting
 hoping *d*, delighting *e* rejoycing in him
f, being Zelaous for him *g*, calling up
 on him, giving all praise and thanks
 and yeilding all obedience and submissi
 on to him, with the whole man *i*, be
 ing careful in all things to please him
 and sorowful when in any thing he is
 offended *l*. and walking humbly with
 him *m*.

*Q. What are the sins forbidden in the first
 Commandment?*

*A. The sins forbidden in the first
 Commandment, are Atheism, in deny
 ing. or not having a God *n*, Idolatry in
 having or worshipping more Gods than
 one, or any with, or in stead of the
 true God *o*, the not having and avouch
 ing him for God, and our God *p*, the
 omission or neglect of any thing due
 to him required in this Commandment
q, ignorance *r*, forgetfulness *s*, misap
 prehensions *t*, false opinions *u*, unwor
 thy and wicked thoughts of him *w*, bold
 and curious searching into his secrets *x*,
 all prophaness *y*, hatred of God *z*, self
 love *a*, self-seeking *b*, and all other in
 ordinat and immoderat setting of our
 mind, will or affections upon other things
 and taking them off from him in whole
 or in part *c*, vain credulity *d*, unbelief
e, heresie *f*, misbelief *g*, distrust *h*, des
 pair *i*, incorrigibleness *k*, insensibleness*

n Psal. 14. 1
 Eph. 2. 12
 o Jer. 2. 27
 28, with
 1 Thef. 1. 9
 p Psal. 81. 11
 g Isa. 43. 22
 23, 24
 r Jer. 4. 22
 t Act. 17. 23
 27
 u Isa. 44. 18
 w Ps. 50. 21
 x Deut. 29. 29
 y Tit. 1. 16
 Heb. 12. 6
 z Rom. 1. 30
 a 2 Tim. 3. 2
 b Psal. 2. 21
 c 1 Joh. 2. 15
 d Sim. 2. 29
 Col. 3. 25
 e 1 Joh. 4. 1
 f Deu. 10. 16
 g 4
 h Heb. 3. 12
 i Gal. 5. 21
 j Tr. 3. 10
 k Act. 26. 9
 l Psal. 78. 22
 m Gen. 4. 13
 n Jer. 5. 3

under Judgements *l*. hardneſs of heart *m*,
pride *n*, presumption *o*, carnal ſecurity *p*,
tempting of God *q*. uſing unlawful
means *r*, and truſting in lawful means *s*,
carnal delights and joyes *t*, corrupt,
blind, and indiſcreet Zeal *u*, luke warm-
neſs *w*, and deadneſs in the things of
God *x*, eſtranging our ſelves, apoſta-
tizing from God *y*, praying, or giv-
ing any religious worſhip to Saints,
Angels, or any other creatures *z*, all
compacts, and conſulting with the Di-
vil *a*, and hearkning to his ſuggeſtions
b, making men the Lords of our Faith &
Conſcience *c*, ſlighting and deſpiſing
God & his commands *d*, reſiſting & gri-
ving of his Spirit *e*, diſcontent, and impa-
tience at his diſpenſations, charging him
fooliſhly for the evils he inflictſ on us *f*,
and aſcribing the praiſe of any good we
either are, have, or can do, to fortunes *g*, i-
dols *h*, our ſelves *i*, or any other creature *k*.

Q. What are we eſpecially taught by theſe
words [before me] in the firſt Command-
ment ?

A. Theſe words [before me,] or be-
fore my face in the firſt Commandment,
teach us, that God who ſeeth all things,
takes ſpecial notice of, and is much diſ-
pleaſed with the ſin of having any other
god ; that ſo it may be an argument to
diſwade from it, and to aggravate it, as a
moſt impudent provocation *l*, as alſo to
perſwade us to do, as in his ſight, what-
ever we do in his ſervice *m*.

1ſa. 42: 25
m Rom. 2: 5
n Jer. 13: 15
o Pſal. 19: 13
p Zeph. 1: 11
q Mal. 4: 7
r Rom. 3: 8
s Jer. 27: 5
t 2 Tim. 3: 4
u Gal. 4: 17
Joh. 16: 2
Rom. 10: 2
Luk. 9: 54-55
w Rev. 3: 16
x Rev. 2: 1
y Ezck. 14: 5
z 1ſa. 1: 4-5
a Rom. 10: 13
Hoſ. 4: 12
b Act. 10: 25
Rev. 19: 10
Mar. 4: 10
Col. 2: 18
Rom. 1: 25
Lev. 20: 6
1 Sam. 28: 7
11. th 1 Chr.
10: 13, 14
c Act. 5: 3
d 2 Cor. 1: 24
Mat. 23: 9
e Deut. 32: 15
f Sam. 12: 9
Prov. 13: 13
g Act. 7: 51
Eph. 4: 30
h Pſal. 3: 2, 3
14, 15, 22
Joh. 1: 22
i 1 Sam. 6: 7
8, 9
j Dan. 5: 23
k Deut. 8: 17
Dan. 4: 30
l Heb. 1: 16

1 Ezck. 8: 5
to the end
Pſ. 44: 20, 23
m 1 Chr. 2: 33

Q. Which is the second Commandment?

A. The second Commandment is, *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth, thou shalt not bow down thyself to them nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the Fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my Commandments.*

n Exod. 20

4. 5. 6

o Deut. 32

46. 47

Mat. 28. 20

Act 28. 20

Act 2. 42

1 Tim. 6. 13. 14

p Psal. 4. 6

Eph. 5. 20

q Deut. 17

18. 82

Act 15. 21

2 Tim. 4. 2

Jam. 1. 21, 22

Act 10. 33

r Mar. 28. 19

1 Cor. 11. 23

20. 30

j Mat. 18. 15

16. 17

Mat. 6. 19

1 Cor. 5. ch.

1 Cor. 12. 28

z Eph. 4. 11. 12

1 Tim. 5. 17,

18. 1 Cor. 9

7. 10. 15

u Joel 2. 12. 13

1 Cor. 7. 5

w Deut. 6. 13

x Isa. 19. 21

Psal. 76. 11

y Act 17. 16

18

Psal. 16. 4

z Deut. 7. 5

Isa. 20. 22

Q. What are the duties required in the second Commandment.

A. The duties required in the second Commandment, are the receiving, observing, and keeping pure and intire, all such religious Worship and ordinances as God hath instituted in his word, particularly, Prayer, & Thanksgiving in the name of Christ, the reading, preaching, and hearing of the Word, the administration and receiving of the Sacraments: Church government and discipline; the Ministry, and maintenance thereof: religious fasting, swearing by the Name of God, and vowing unto him: As also the disapproving, detesting, opposing all false worship, and according to each one's place and calling, removing it, & all monuments of Idolatry.

Q. What are the sins forbidden in the second Commandment?

A. The

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A, The sins forbidden in the second Commandment, are, all devising *a*, counselling *b*, commanding *c*, using *d*, and any wayes approving any religious worship, not instituted by God himself *e*, tollerating a false Religion *f*, the making any representation of God, of all, or of any of the three persons, either inwardly in our mind, or outwardly in any kind of Image, or likeness of any creature whatsoever *g*, all worshipping of it *h*, or God in it, or by it *i*; the making of any representation of feigned Deities *k*, and all worship of them, or service belonging to them *l*, all superstitious devices *m*, corrupting the worship of God *n*, adding to it, taking from it *o*, whether invented and taken up of our selves *p*, or received by tradition from others *q*, though under the title of antiquity *r*, custom *s*, devotion *t*, good intent, or any other pretence whatsoever *u*, simony *w*, sacrilege *x*, all neglect *y*, contempt *z*, hindering *a*, and opposing the Worship and Ordinances which God hath appointed *b*,

Q, What are the Reasons annexed to the second Commandment, the more to enforce it?

A, The Reasons annexed to the second Commandment, the more to enforce it, contained in these words [For I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the

a Num. 15. 39
b Deut. 13
 6, 7, 8
c Hof. 5. 11
d Mic. 6. 16
e 1 King. 12
 33
f Deut. 12. 30
 31 32
g Deut. 13. 6
 10 12. Zeca
 13, 2, 3
 Rev. 2. 2. 14
 15, 26
 Rev. 17. 12
 16, 17
h Deut. 4. 15, 16
 17, 18, 19.
 Act 17. 29
 Rom. 1. 21, 22
 23 25.
i Dan. 3. 18
 Gii. 4. 8
k Exod. 3. 5, 8
 11 King 10
 18. 26, 28
 Isa. 65. 11
m Act. 17
 12. Col. 2. 21
 22, 23
n Mal. 1. 7, 8
 14
o Deut. 4. 2
p Psal. 106. 39
q Mat. 15. 9
 7 1 Pet. 1 18
r Jer. 44 17 1
 1 11. 65, 3
 4, 5
 Gal. 1. 13, 14
s 1 Sam. 13
 11, 12
 1 Sam. 5 21
w Act. 8. 18
x Rom. 2. 12
 Mal. 3. 8
y Exod. 4
 25, 26
z Mat. 22 5
 Mal. 1. 7, 13
a Mal. 23 12
b Act 13
 14 35
 1 The. 2, 15
 16.



children, unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my Commandments c: are beside Gods sovereignty over us, and Propriety in us d, his fervent Zeal for his own worship e, and his revengeful indignation against all false worship, being a spiritual whordome f, accounting the breakers of this Commandment such as hate him, and threatening to punish them unto divers generations g and esteeming the observers of it such as love him, and keep his commandments, and promising mercy to them unto many generations h.

Q. Which is the third Commandment?

A. The third Commandment is Thou shalt not take the Name of the Lord thy God in vain, for the Lord will visit him that taketh his Name in vain i.

Q: What is required in the third Commandment?

A. The third Commandment requires that the Name of God, his titles, attributes k, ordinances l, the word m, Sacraments n, prayer o, oaths p, vows q, lots r, his works s, and whatsoever else there is, whereby he makes himself known, be holily and reverently used in thoughts, meditation u, word w, writing x, by an holy profession y, and answerable conversation z, to the glory of God a, and the good of our selves b. and others c.

c Exod. 20
3.6
d Psal. 43. 11
Rev. 15. 3. 4
e Exod. 34
23. 14
f 1 Cor. 10. 20
21. 22
g Jer. 7. 18. 19
20
h Ezek. 16. 26
27
Deut. 22. 26
27. 18. 19. 20
i Hof. 2. 2. 3. 4

j Deut. 5. 39

k Exod. 20. 7
l Mar. 6. 9
Deut. 28. 58
Psal. 29. 2
Psal. 68. 4
Rev. 15. 3. 4
m Mal. 1. 14
n Eccl. 5. 1
o Psal. 138. 2
p 1 Cor. 11. 24
25. 28. 29
q 1 Tim. 2. 8
r Jer. 4. 2
s Eccl. 5. 2
t Job. 36. 24
u Mal. 3. 16
v Psal. 8
w throughout
x Col. 3. 17
y Ps. 105. 2. 3
z Psal. 102. 18
a 1 Pet. 3. 15
b Mic. 4. 5
c Phil. 1. 27
d 1 Cor. 10. 31
e Jer. 32. 39
f 1 Pet. 2. 12

Q. What are the sins forbidden in the third Commandment?

A. The sins forbidden in the third Commandment, are, the not using of God's Name as it is required *d*, and the abuse of it, in an ignorant *e*, vain *f*, irreverent, profane *g*, superstitious *h*, or wicked mentioning, or otherwise using his titles, attributes *i*, ordinances *k*, or works *l*, by blasphemy *m*, perjury *n*, all sinful cursings *o*; oaths *p*, vows *q*, and lots *r*, violating of our oaths, and vows, if lawful *s*, and fulfilling them, if of things unlawful *t*, murmuring and quarreling at *u*, curious prying into *w*, and misapplying of God's decrees *x*, and providences *y* mis-interpreting *z*, misapplying *a*, or any way perverting the word, or any part of it *b*, to profane jests *c*, curious or unprofitable questions, vain janglings, or the maintaining of false Doctrines *d*, abusing it, the creatures or any thing contained under the Name of God, to charms *e*, or sinful lusts and practices *f*, the maligning *g*, scorning *h* reviling *i*, or any wayes opposing of God's truth, grace and wayes *k*, making profession of religion in hypocries, or for sinister ends *l*, being ashamed of it *m*, or a shame to it, by uncomfort-

d M. 1. 2. 2
e Mat. 17. 13
f Pro. 4. 9
g Mal. 1. 6, 7, 12
h Mat. 3. 14
i 7. 4. 9
j 12. 14. 31
k Col. 1. 20. 21
l 22.
m 2 Kin. 18. 30, 35
n Exod. 4. 2
o Psal. 13. 10
p 118. 5. 12
q 118. 5. 12
r 2 Kings
s 12. 22
t Lev. 14. 11
u 17. 4
v 1 Sam. 17. 43
w 1 Sam. 16. 5
x Jer. 5. 7
y Jer. 23. 10
z Deut. 23. 18
a Act. 23. 12, 14
b Eccl. 3. 7
c Eccl. 9. 2, 24
d Psal. 22. 18
e 1 Pet. 2. 4
f Exek. 17. 16
g 18. 19
h Mar. 6. 26
i 1 Sam. 25. 12
j 32. 33, 34
k Rom. 9. 14
l 19. 20
m Deut. 29. 19
n Rom. 3. 5, 7
o Rom. 6. 1
p Eccl. 8. 81
q Eccl. 9. 3
r Psal. 39
s throughout:
t Mat. 5. 21
u to the end.
v Ez. 13. 22
w 2 Pet. 3. 16
x Mat. 22. 24, 40
y 41.
z 1 Isa. 22. 13
a Jer. 23. 13, 16
b 1 Tim. 1. 14
c 6, 7
d 1 Tim. 6. 4, 5
e 20
f 2 Tim. 2. 14
g Tit. 3. 9

d Deut. 18. 11, 12, 13, 14. Acts 19. 13. *f* 2 Tim. 4. 3, 4. Rom. 13. 13, 14. 1 King
21. 9, 10. Jude. 4. *g* Act 13. 16. 1 Joh 3. 12. *h* Psal. 2. 1. 2 Pet. 3. 31. 1 Pet.
4. 4. *k* Act 13. 45, 56, 50. Act 4. 18. Act 19. 9. 1 Thes. 2. 16. Heb. 10. 29. 12 Tim
3. 5. Mat. 23. 14. Ma. 16. 1, 2, 5, 16.

17 Mat. k 8:38
 18 Pl. 73.14.15
 19 1 Cor. 6.5,6
 20 Eph. 5.15
 21 16.17
 22 1 Th. 5: 4
 23 2 Pet. 1.8 9
 24 1 Rom. 2
 25 22.24
 26 1 Gal. 3.7
 27 1 Tim. 6.6

1 Exod. 20.7

2 Lev. 19.12

3 Ezek. 36
 22,23
 Deut. 28
 48, 59
 Zech. 5.2,3 4
 1 Sam. 2
 13,17,22,24
 with 1 Sam.
 3.13

4 Ezod. 20.8
 9,10,11,12

able *n*, unwise *o*, unfruitful *p*, and offensive walking *q*, or backsliding from it,

Q. What are the reasons annexed to the third Commandment?

*A. The reasons annexed to the third Commandment in these words [The Lord thy God] and [For the Lord will not hold him guiltless that taketh his Name in vain *f*,] are, because he is the Lord and our God (and therefore his Name is not to be profaned, nor any way abused by us *t*, especially, because he will be so far from acquitting and sparing the transgressors of this Commandment, as that he will not suffer them to escape his righteous judgement *u*, albeit many such escape the censures and punishment of men *w*.*

Q. Which is the fourth Commandment?

*A. The fourth Commandment is, Remember the Sabbath day to keep it holy : six dayes shalt thou labour and do all thy Work ; but the seventh day is the Sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid servant, nor thy cattel, nor the stranger that is within thy gates : for in six days the Lord made heaven and earth, the sea, and all that in them is : and rested the seventh day : wherefore the Lord blessed the Sabbath day, and hallowed it *x*.*

Q. What is required in the fourth Commandment?

A. The

A. The fourth Commandment requireth of all men, the sanctifying, or keeping holy to God, such set times as he hath appointed in his word; expressly one whole day in seven, which was the seventh from the beginning of the World, to the resurrection of Christ and the first day of the week ever since and so to continue to the end of the world; which is the Christian Sabbath; and in the New Testament called the Lord's day *z*.

z Deut. 5:12
13:14
Gen. 2:2-3
1 Cor. 16:1, 2
Act. 20: 7
Mat. 5: 17: 18
1: 15: 2: 4: 6: 7
2: Re. 1: 10

Q. How is the Sabbath or Lords day to be Sanctified?

A. The Sabbath or Lords day, is to be sanctified by a holy resting all the day *a*, not only from such works, as are at all times sinful, but even from such worldly employments and recreations, as are on other dayes lawful *b*, and making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercy *c*,) in the publick and private exercises of Gods worship *d*, and to that end we are to prepare our hearts; and with such fore-tight, diligence, and moderation, to dispose, and seasonably to dispatch our wordly business, that we may be the more free and fit for the duties of that day *e*,

a Exod. 20: 8-10
b Ezod. 16: 25-26, 27, 28
Neh. 13: 15-16, 17, 18, 19
21: 22
1: 1: 17: 21-22
c Mat. 11: 10-13
Mat. 23: 13
Luk. 4: 16
1: 20: 7
d Cor. 16: 1, 2
1: 16: 22 title
1: 1: 66: 13
Lev. 23: 3

Q. Why is the charge of keeping the Sabbath more specially directed to governours of families, and other superiors?

c Exod. 20: 8
Luk. 23: 54: 56
Exod. 16: 22
25: 26, 29
Neh. 13: 19

A. The charge of keeping the Sabbath

bath is more especially directed to governours of families, and other superiors because they are bound not only to keep it themselves ; but to see that it be observed by all those that are under their charge, and because they are prone oft-times to hinder them by imployments of their own f.

f Exod: 20:10

Josh: 24:15

Neh. 13:15:17

Je. 7:20:21.22

Exod: 23:12

Q. What are the sins forbidden in the fourth Commandment ?

A. The sins forbidden in the fourth Commandment, are, all omissions of the duties required g, all careless, negligent, and unprofitable performing of them, and being weary of them h, all prophaning the day by idlenes, and doing that which is in it self sinful i, and by all needless works, words, and thoughts about our wordly imployments and recreations k.

g Ezek. 22:26

h Act 20:7:9

Ezek: 33:30,

31.32

Amos: 8:5

Mal: 1:13

i Ezek: 23:38

g Je: 47:2. 27

h Je: 58:13

Q. What are the reasons annexed to the fourth Commandment the more to enforce it ?

A. The reasons annexed to the fourth Commandment, the more to enforce it, are taken from the equity of it, God allowing us six days of seven for our own affairs, and reserving but one for himself, in these words, [six days shall thou labour, and do all thy works l,] from Gods challenging a special propriety in that day, [the seventh day is the Sabbath of the Lord thy God m,] from the example of God , who in six days made heaven and earth, the sea and all that in them is, and rested

Exod: 20:9

l Exod: 20:9

the

the seventh day ; and from the blessing which God put upon that day, not only in sanctifying it to be a day for his service, but in ordaining it to be a means of blessing to us in our sanctifying it ; [Wherefore the Lord blessed the Sabbath day and hallowed it n.]

n Exod:20:11

Q. Why is the word Remember set in the beginning of the fourth Commandment ?

A. The word Remember is set in the beginning of the fourth Commandment o, partly because of the great benefit of remembring it; we being thereby helped in our preparation to keep it p, and. in keeping it, better to keep all the rest of the Commandments q, and to continue a thankful remembrance of the two great benefits of Creation and Redemption, which contain a short abridgement of Religion r, and partly because we are very ready to forget it. for that there is less light of nature for it t, and yet it restraineth our natural liberty in things or other times lawful u that it cometh but once in seven dayes, and many wordly businesses come between, and too often take off our minds from thinking of it, either to prepare for it, or to sanctifie it w, and that Satan his with instruments much labour to blot out the glory, and even the memory of it, to bring in all irreligion and impiety x.

o Exod:20:8

p Exod:16:22
Luke, 23. 54
q6: with
Mar. 15:42
Neh. 13:19
r Psal. 92
title with verse
13, 14 Ez. 40
20:17 19 20
s Gen 2:2-3
Psalm 118:22
24 with
Act: 4. 10, 11
Rev. 1. 10
t Ezek. 22:26
u Neh. 9:14
w Exo. 34:42

x Deut:5
14. 15
Amos 8. 5

y James 1. 7
Jer: 17:21
22 23
Neh: 13:15
10 23

Q. What is the sum of the six Commandments, which contain our duty to man ?

A. The

y Mat: 22: 39
z Ma: 7: 12

A. The sum of the six Commandments, which contain our duty to man, is, to love our neighbour as our selves, and to do to others what we would have them to do to us z.

Q. Which is the fifth Commandment?

a Exod: 20: 12

A. The fifth Commandment is, Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee a.

Q. who are meant by father and mother in the fifth Commandment?

b Pri: 23: 22: 25

Eph: 6: 1, 2

c 1 Tim: 5: 1, 2

d Gen 4: 20

21, 12

Gen: 45: 8

e 2 King: 5: 3

f 2 King: 6: 12

2 King: 13: 14

Gal: 4: 17

g Irai 45: 13

A. By father and mother in the fifth Commandment. are meant not only natural parents b, but all superiors in age c, and gifts d. and especially such as by Gods ordinances are over us in place and authority, whether in Family e, Church f, or Common-wealth g.

Q. Why are Superiors stiled, father and mother?

A. Superiors are stiled Father and Mother, both to teach them in all duties toward their inferiors, like natural parents to express love and tenderness to them, according to their several relations b, and to work inferiours to a greater willingness and chearfulness in performing their duties to their Superiors as to their Parents i.

h Eph: 6: 4

i Cor: 12: 14

j Thes: 2: 7

k 11

l Rom: 11,

31, 12

m Cor: 4: 14

n 29, 16

o 2 King: 5: 15

Q. What is the general scope of the fifth Commandment?

H. The general scope of the fifth Commandment, is, the performance of those duties, which we mutually owe in

in our several relations, as Inferiours, Superiours, Equals k.

Q. What is the honour that Inferiours owe to their Superiours?

A. The honour which Inferiours owe to their Superiours, is, all due reverence, in heart *l*, word *m*, and behaviour *n*, prayer and thanksgiving for them *o*, imitation of their vertues and graces *p*, willing obedience to their lawful commands, and counsels *q*, due submission to their correction *r*, fidelity to *s*, defence *t*, and maintainance of their persons and authority, according to their several ranks, and the nature of their places *u*, bearing with their infirmities, and covering them in love *w*, that so they may be an honour to them and to their government *x*.

Q. What are the sins of Inferiours against their Superiours?

A. The sins of Inferiours against their Superiours, are, all neglect of the duties required toward them *y*, envying at *z*, contempt of *a*, and rebellion *b*, against their persons *c*, and places *d*, in their lawful counsels *e*, commands and corrections *f*, cursing, mocking *g*, and all such refractory and scandalous carriage, as proves a shame and dishonour to them and their government *h*.

Q. What is required of Superiours towards their Inferiours?

A. It is required of Superiours, according to that power they receive from

k Eph. 5. 21
2 Pet. 2. 17
Rom. 12. 20.

l Mal. 1. 6:
Lev. 19. 2.
m Prov. 31. 28.
1 Pet. 3. 6.
n Lev. 19. 32.
1 Kin. 2. 19.
o 1 Tim. 2. 1, 2.
p Heb. 13. 7.
Paul. 3. 17.
q Eph. 6. 1, 2.
5. 6, 7.
1 Pet. 2. 13, 14.
Rom. 12. 1,
2, 3, 4, 5.
Heb. 13. 17.
Pro. 4. 3, 4.
P. o. 23. 22.
Exc. 18. 19, 24
r Heb. 12. 9.
1 Pet. 2. 18,
19, 20.
s Tit. 2. 9, 10.
t 1 Sam. 26.
15, 16.
2 Sam. 18. 3.
Esth. 6. 2.
u Mat. 22. 21.
Rom. 13. 6, 7.
1 Tim 5. 17,
18. Gal. 6. 6.
Gen. 45. 11.
Gen. 47. 12.
w 1 Pet. 2. 18.
Pro. 23. 32.
Gen. 9. 13.
x Psal. 127.
3, 4, 5.
Prov. 31. 13.
y Mat. 2.
15, 4, 6.
z Numb. 11.
28, 29.
a 1 Sam. 8. 7.
Isai. 3. 5.
b 2 Sam. 15.
5. to 22.
c Exod. 21. 1.
d 1 Sam. 10. 27
e 1 Sam. 2. 15.
f Deut. 21.
18, 19, 21.
g Pro. 30.
h Pre. 19. 36.

i Col. 3. 19.
 Tit. 2. 4.
 k 1 Sam. 12. 23.
 Job 1. 5.
 l 1 King. 8.
 55. 56.
 Heb. 7. 7. 8.
 Gen. 49. 21.
 m Deut. 6. 6. 7.
 n Eph. 6. 4.
 o 1 Pet. 3. 7.
 p 1 Pet. 3. 14.
 Rom. 13. 3.
 q Esth. 5. 3.
 r Rom. 13. 3.
 s Pro. 29. 15.
 1 Pet. 2. 14.
 t Job 29. 12, 13
 14, 15, 16, 17.
 u Isa. 1. 10, 17.
 w 1 Tim. 5. 8.
 x 1 Tim. 4. 12.
 Tit. 1. 3, 4, 5.
 y 1 Kin. 3. 28.
 z Tit. 2. 25.
 a Ezek. 54.
 3. 4.
 b Phi. 2. 21.
 c Job 5. 44.
 Joh. 7. 18.
 d Isai. 56.
 10. 11.
 Deut. 7. 17.
 e Dan. 3. 4.
 5. 6.
 Act. 4. 17, 18.
 f Exod. 5.
 10. to 13.
 Mat. 23. 2, 4.
 g Ma. 14. 8.
 h Mark 6. 21.
 i 2 Sam. 14. 28.
 j 1 Sam. 3. 5.
 k Joh. 7. 49.
 47, 48, 49.
 Col. 3. 21.
 Exod. 5. 17.
 l 1 Pet. 2. 18,
 10, 20.
 Heb. 12. 10.
 Deut. 25. 3.
 m Gen. 38.
 11, 26.
 Acts 18. 17.
 n Eph. 16. 4.
 o Gen. 9. 21.
 1 Kin. 12. 13.
 14, 15, 16.
 1 Kin. 1. 6.
 2 Sam. 2. 29,
 30, 31.

from God, and that relation where
 they stand, to love *i*, pray for *k*, and
 bleſs their Inferiours *l*, to instruct
 counsel and admonish them *n*, counte-
 nancing *o*, commending *p*, and rewarding
 ſuch as do well *q*, discountenancing
 reproving, and chaſtning ſuch as do ill
 protecting *t*, and providing for them
 things neceſſary for ſoul *u*, and body
 and by grave, wiſe, holy, and exam-
 plary carriage, to procure glory to God
 honour to themſelves *y*, and ſo to pre-
 ſerve that authority which God hath
 put upon them *z*.

Q. What are the ſins of Superiors?

A. The ſins of Superiours are, beſide
 the neglect of the duties required of
 them *a*, an inordinat ſeeking of them-
 ſelves *b*, their own glory *c*, eaſe, profit,
 or pleaſure *d*, commanding things un-
 lawful *e*, or not in the power of Inferi-
 ours to perform *f*, counſelling *g*, encour-
 aging *h*, or favouring them in that which
 is evil *i*, diſſwading, diſcouraging, or
 discountenancing them in that which is
 good *k*, correcting them unduly *l*, care-
 leſs expoſing, or leaving them to wrong
 temptation and danger *m*, provoking
 them to wrath *n*, or any way diſhonour-
 ing themſelves, or leſſening their au-
 thority by an unjuſt, indiſcreet, rigo-
 rous or remiſs behaviour *o*.

Q. What are the duties of equals?

A. The duties of equals are, to re-
 gard the dignity and worth of each o-
 ther

ther *p*, in giving honour to one before another *q*, and to rejoyce in each others gifts and advancement, as in their own *r*.

p 1 Pet. 2. 17

q Rom. 12. 10

r Rom. 12. 15

Pfal. 2. 3, 4.

Q. What are the sins of equals?

A. The sins of equals are, beside the neglect of the duties required *s*, the undervaluing of the worth *t*, envying the gifts *u*, grieving at the advancement or prosperity, one of another *w*; and usurping preheminance one over another *x*.

s Rom. 13. 8.

t 2 Tim. 3. 3.

u Act. 7. 9.

Gal. 5. 26.

w Num. 12. 13.

Esth 6. 12, 13.

x 3 Job. v. 9.

Luk. 22. 34.

Q. What is the Reason annexed to the fifth Commandment, the more to enforce it?

A. The Reason annexed to the fifth Commandment in these words, (*That thy days may be long upon the land which the Lord thy God giveth thee y*,) is, an express promise of long life and prosperity, as far as may serve for God's glory, and their own good, to all such as keep this Commandment *z*.

y Exo. 20. 12

z Deut. 5. 16.

1 Kin 3. 2, 5.

Eph. 6. 2, 3.

Q. Which is the sixth Commandment?

A. The sixth Commandment is, [*Thou shalt not kill a*.]

a Exo. 20. 13

Q. What are the duties required in the sixth Commandment?

A. The duties required in the sixth Commandment, are, all careful studies, and lawful endeavours, to preserve the life of our selves *b*, and others *c*, by resisting all thoughts, and purposes *d*, subduing all passions *e*, and avoiding all occasions *f*, temptations *g*, and practices, which tend to the unjust taking away the life of any *h*, by just defence thereof against violence *i*, patient bearing

b Eph. 5.

28. 29.

c 1 Kin. 18. 4.

d Jer. 26. 15, 16

Act. 23. 12,

16, 17, 21, 27.

e Eph 4. 26, 27

f 1 Sam 2. 22.

Deut. 22. 8.

g Mat. 4. 6, 7

Pro. 1. 10,

11. 15, 16.

h 1 Sim. 4. 12.

1 Sam. 26. 9,

10, 11.

Gen. 37. 21, 22

i Psal. 82. 4.

Pro. 24. 11, 12.

1 Sam. 14. 45.

or

k Jam: 5: 7, 8
 9, 10, 11
 Heb. 12. 9
 l 1 Thes. 4. 11
 1 Pet. 3. 4
 Pfal. 37. 8,
 9, 10, 11
 m Pro. 17. 22
 n Prov. 25.
 16, 17
 o 1 Tim. 5. 23
 p Pfal. 38. 21
 q Pfal. 127. 12
 r Eccl. 5. 12
 2 Thes. 3.
 10. 11
 Pro. 16. 26
 s Eccl. 3. 4, 11
 t 1 Sam. 19. 4,
 5 1 Sam. 22.
 13, 24
 u Rom. 13. 10
 v Luk. 10. 31,
 34, 35
 x Col. 3. 12, 13
 y Jam 3. 17
 z 1 Pet. 3. 8, 9,
 10, 11 Pro. 15.
 1 Jud. v 1, 2, 3
 a Mar. 5. 24
 Eph. 4. 2, 32
 Rom. 12. 17,
 20, 21
 b 1 Thes. 5. 14,
 Job 31. 19, 20
 Mat. 25. 35, 36
 Prov. 1. 8, 9
 c Aft. 16. 28
 d Gen. 9. 6
 e Nu. 35. 31, 32
 f Jer 48. 10
 Deut. 20. ch.
 g Exodus
 22. 2, 3
 h Matthew
 25. 42, 43
 James 2.
 15, 16
 Ecclesiastes,
 6. 1, 2
 i Matthew
 5. 22
 k 1 John
 3. 15
 Leviticus

19-7 l Proverbs 11. 30 m Romans 12. 19 n Ephesians 4. 31 o Matthew 6. 31,
 34 p Luke 21. 34 Romans 13. 13 q Ecclesiastes 12. 12 Ecclesiastes 2. 22, 23
 r Isaiah 5. 12 s Proverbs 15. 1 Proverbs 12. 18 t Ezekiel 8. 18 Exodus 1. 15
 u Galatians 5. 15 Proverbs 23. 19 v Numbers 35. 16, 17, 18, 21 x Exodus 23.
 18. 19 the end.

of the hand of God k, quietness of
 mind l, cheerfulness of Spirit m, a so-
 ber use of meat n, drink o, physick p,
 sleep q, labour r, and recreations s; by
 charitable thoughts t, love u, compas-
 sion v, meekness, gentleness, kind-
 ness x, peaceable y, mild, and courte-
 ous speeches and behaviour z, forbea-
 rance, readiness to be reconciled, pa-
 tient bearing and forgiving of injuries,
 and requiting good for evil a, comfort-
 ing and succouring the distressed, and
 protecting and defending the inno-
 cent b.

*Q. What are the sins forbidden in the sixth
 Commandment?*

A. The sins forbidden in the sixth
 Commandment, are, all taking away
 the life of our selves c, or of others d,
 except in case of publick justice e, law-
 ful war f, or necessary defence g, the
 neglecting or withdrawing the lawful
 and necessary means of preservation of
 life h, sinful anger i, hatred k, envy l,
 desire of revenge m, all excessive passi-
 ons n, distracting cares o, immoderate
 use of meat, drink p, labour q, and re-
 creations r, provoking words s, oppres-
 sion t, quarrelling u, striking, wound-
 ing v, and whatsoever else tends to
 the destruction of the life of any x.

Q. Which

Q. Which is the seventh Commandment?

A. The seventh Commandment is, *Thou shalt not commit adultery y.*

Q. What are the duties required in the seventh Commandment?

A. The duties required in the seventh Commandment, are, Chastity in body, mind, affections *z*, words *a*, and behaviour *b*, and the preservation of it in our selves, and others *c*, watchfulness over the eyes, and all the senses *d*, temperance *e*, keeping of chaste company *f*, modesty in apparel *g*, marriage by those that have not the gift of continency *h*, conjugal love *i*, and co-habitation *k*, diligent labour in our calling *l*, shunning all occasions of uncleanness, and resisting temptations thereunto *m*.

Q. What are the sins forbidden in the seventh Commandment?

A. The sins forbidden in the seventh Commandment, beside the neglect of the duties required *n*, are, adultery, fornication *o*, rape, incest *p*, sodomy, and all unnatural lusts *q*, all unclean imaginations, thoughts, purposes and affections *r*; all corrupt or filthy communications, or listening thereunto *s*: wanton looks *t*; Impudent, or light behaviour, Immodest apparel *u*, prohibiting of lawful *w*, and dispensing with unlawful marriages *x*, allowing, tolerating, keeping of stewes, and resorting to them *y*, intangling vows of single life *z*, undue delay of marriage *a*,
having

y Exo. 20. 14
z 1 The. 4. 4
Job 31. 1
1 Cor. 7. 34
a Col. 4. 6
b 1 Pet. 3. 2
c 1 Cor. 7. 2,
35, 36
d Job 31. 1
e Acts 24.
24, 25
f Prove b: 2.
16, 20, 21
g 1 Tim. 2. 9
h 1 Cor. 7. 29
i Prov. 5. 19
k 2 Pet. 3. 7
l Pro. 31. 11,
27, 28
m Pro. 5. 8
Genesis 39.
8, 9, 10
n Prov. 5. 7
o Heb. 13. 4
Gal. 5. 19
p 2 Sam. 13. 14
1 Cor. 5. 1
q Romans 12
24, 26, 27
Leviticus 20.
15, 16
r Mat. 5. 28
Mat. 15. 19
Col. 3. 5.
s Eph. 5. 3, 4
Proverbs 7. 5,
21, 22
t Isaiah 3. 16
2 Peter 2. 14
u Proverbs 7.
10, 13
w 1 Tim. 4. 3
x Leviticus
18. 18. 10 21
Mark 6. 18
Mat. 2. 11, 12
y 1 Kin. 15. 12
2 Kin. 23. 7
Deut. 23.
17, 18
Lev. 19. 29.
Jer. 5. 7
Prov. 7. 24,
25, 26, 27
z Matthew
19. 10, 11
a 1 Cor. 7.
7, 8, 9
Gen. 38. 26

b Mal: 2: 14 15

Mat: 19: 5

c Mal: 2: 16

Mat: 5: 32

d 1 Cor: 7:

12, 13

e Ezek: 16: 49

Pro: 23: 30 33

f Gen: 39: 10

Prov. 5: 8

g Eph: 5: 4

Ezek: 23: 14,

15, 16

Isa: 23: 15,

16, 17

Isaiah 3: 16

Mat: 6: 22

Rom: 12: 13

1 Peter 2: 3

h 2 Kin: 9: 30

i Jer: 4: 30 &

Ezek: 23: 40

j Exod: 20: 15

k Psal: 15: 2, 4

Zech: 7: 4, 20

Zech: 8: 16, 17

1 Rom: 13: 7

m Leviticus

6: 2, 3, 4, 5

n Luk: 19: 8

o Lu: 6: 30, 38

1 Joh: 3: 17

Eph: 4: 23

Gal: 6: 10

p 1 Tim. 6:

6, 7 8, 9

Gal: 6: 14

q 1 Tim: 5: 8

r Pro: 27: 23

to the end:

Eccl: 2: 24

Eccl: 3: 12 13

1 Tim: 6: 17, 18

Isai: 38: 1

Mat: 11: 8

s 1 Cor: 7: 20

Gen: 2: 15

Gen: 31: 9

t Eph: 4: 28

Prov: 10: 4

u Joh: 6: 12

Prov: 21: 20

v 1 Cor: 6:

1: to 9:

w Pr: 6: 1, 10 6.

Prov. 11. 15

having more wives or husbands than one, at the same time *b*, unjust divorce, or desertion *d*, idleness, gluttony, drunkenness *e*, unchaste company *f*, lascivious songs, books, pictures, dancings, stage-plays *g*, and all other provocations to, or acts of uncleanness, either in our selves or others *h*.

Q. Which is the eighth Commandment?

A. The eighth Commandment is, Thou shalt not steal i.

Q. What are the duties required in the eighth Commandment?

*A. The duties required in the eighth Commandment, are, truth, faithfulness, and justice in contracts, and commerce between man and man *k*; rendering to every one his due *l*, restitution of goods unlawfully detained from the right owners thereof *m*, giving and lending freely, according to our abilities, and the necessities of others *o*, moderation of our judgments, wills, and affections concerning worldly goods *p*, provident care and study to get *p*, keep use, and dispose those things which are necessary and convenient for the sustentation of our nature, and suitable to our condition *q*, a lawful calling *r* and diligence in it *s*, frugality *t*, avoiding unnecessary law-suits *u*, and suretyship, or other like engagements *w* and an endeavour, by all just and lawful means, to procure, preserve, and further*

further the wealth and outward estate of others, as well as our own α .

Q. What are the sins forbidden in the eighth Commandment?

A. The sins forbidden in the eighth Commandment, beside the neglect of the duties required y , are, theft α , robbery a , man-stealing b , and receiving any thing that is stolen c , fraudulent dealing d , false weights and measures e , removing land-marks f : injustice and unfaithfulness in contracts between man and man g , or in matters of truth h , oppression i , extortion k , usury l , bribery m , vexation, law-suits n , unjust inclosures, and depopulations o , engrossing commodities to enhance the price p , unlawful callings q : and all other unjust, or sinful ways of taking or withholding from our neighbour what belongs to him, or of enriching our selves r , covetousness s , inordinat prizing and affecting worldly goods t , distrustful and distracting cares and studies in getting, keeping, and using them m , envying at the prosperity of others u : as likewise idleness α , prodigality, wasteful gaming, and all other ways whereby we do unduly prejudice our own outward estate y , and defrauding our selves of the due use and comfort of that estate which God hath given us α .

Q. Which is the ninth Commandment?

A. The ninth Commandment is, *Thou shalt not bear false witness against thy neighbour* a .

α Lev. 25. 35
Deut. 22.
1, 2, 4, 4
Exod. 23. 4, 5
Gen. 47. 14, 28
Phil. 2. 4
Mat. 22. 39
 y Jam. 2. 15, 16
1 Jon. 3. 17
 α Eph. 4. 28
 a Psal. 62. 10
 b 1 Tim. 1. 10
 c Prov. 29. 24
Psal. 50. 18
 d 1 Thes. 4. 6
 e Prov. 11. 1
Prov. 20. 10
 f Deut. 19. 14
Prov. 2. 3, 10
 g Amo. 8. 5.
Psal. 38. 21
 h Luke 16.
10. 11, 12
 i Ex. 22. 29
Lev. 25. 17
 k Mat. 23. 25
Ezek. 22. 12
 l Psal. 15. 5
 m Job. 15. 34
 n 1 Cor. 6. 6, 7, 8
Prov. 3. 29, 30
Isai. 5. 8
Mic. 2. 2
 p Prov. 11. 26
 q Acts 19:
19, 24, 25
 r Job 20. 19
James 5. 4
Prov. 21. 6
 s Luk. 12. 15.
 t 1 Tim. 6. 5
Col. 3. 2
Prov. 23. 5
Psal. 62. 10
 u Matthew 6.
25, 31, 34
Eccl. 5. 12
 y Psal. 73. 3
Psal. 37. 1, 7.
 α 1 Thes. 3. 11
Prov. 18. 9
 y Prov. 21. 17
Prov. 23. 20, 21
Prov. 28. 19
 α Eccles. 4. 8
Eccles. 6. 2
1 Tim. 5. 8
 a Exodus
20. 16

Q. What

Q. What are the duties required in the ninth Commandment?

A. The duties required in the ninth Commandment, are, the preserving and promoting of truth between man and man *b*, and the good name of our neighbour as well as our own *c*, appearing and standing for *d*, and from the heart *e*, sincerely *f*, freely *g*, clearly *h*, and fully *i*, speaking the truth, and only the truth, in matters of judgment and justice *k*, and in all other things whatsoever *l*; a charitable esteem of our neighbours *m*, loving, desiring, and rejoicing in their good name *n*, sorrowing for *o*, and covering of their infirmities *p*, freely acknowledging their gifts and graces *q*, defending their innocency *r*; a ready receiving of a good report *s*, and unwillingness to admit of an evil report concerning them *t*, discouraging tale-bearers *u*, flatterers *w*, and slanderers *x*, love and care of our own good name, and defending it when need requireth *y*, keeping of lawful promises *z*, studying, and practising of whatsoever things are true, honest, lovely, and of good report *a*.

Q. What are the sins forbidden in the ninth Commandment?

A. The sins forbidden in the ninth Commandment, are, all prejudicing the truth, and the good Name of our Neighbours, as well as our own *b*, especially in publick Judicature *c*, giving false evidence

b Zech: 8: 6

c 3 Joh: v: 12:

d Prov: 31: 8, 10

e Psal: 15: 2

f 2 Chronicles 19, 9

g 1 Samuel

19: 4, 5

h Josh: 7: 19

i 2 Samuel

14: 18, 19, 20

k Lev: 19: 15:

Prov: 14: 5, 25

l 2 Corinth:

1: 17, 18

Eph: 4: 25

m Heb: 6: 9

1 Cor: 13: 7

n Rom: 1: 8

2 Joh: v: 4

3 Joh: 2: 3, 4

o 2 Cor: 2: 4

2 Cor: 11: 21

p Prov: 17: 9

1 Peter 4: 8

q 1 Corinth:

1: 4, 5, 7

2 Tim: 1: 4, 5

r 1 Sam: 22: 14

s 1 Corinth:

13: 6, 7

t Psal: 15: 3

u Prov: 25: 23

w Prov: 26:

24, 25

x Pla: 10: 1, 5

y Prov: 22: 1

John 8: 42

z Psal: 15: 4

a Phil: 4: 8

b 1 Samuel

17: 28

2 Samuel

16: 3

2 Sam: 1: 9,

10, 15, 16

c Lev: 19: 15

Heb: 3: 4:

evidence *d*, suborning false witnesses *e*, wittingly appearing and pleading for an evil cause, out-facing and over-bearing the truth *f*, passing unjust sentence *g*, calling evil good, and good evil, rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked *h*, forgery *i*, concealing the truth, undue silence in a just cause *k*, and holding our peace, when iniquity calleth for either a reproof from our selves *l*, or complaint to others *m*, speaking the truth unseasonably *n*, or maliciously to a wrong end *o*, or perverting it to a wrong meaning *p*, or in doubtful and equivocal expressions to the prejudice of truth, or justice *q*, speaking untruth *r*, lying *s*, flandering *t*, backbiting *u*, detracting *w*, tale-bearing *x*, whispering *y*, scoffing *z*, reviling *a*, rash *b*, harsh *c*: and partial censuring *d*, misconstruing intentions, words and actions *e*, flatterings *f*, vain glorious boasting *g*, thinking or speaking too highly or too meanly of our selves or others *h*, denying the gifts and graces of God *i*, aggravating smaller gifts *k*, hiding, excusing, or extenuating of sins, when called to a free confession *l*, unnecessarily discovering of infirmities *m*, raising

d Pro: 19: 5
Pro: 6: 16, 19
e Acts 6: 13
f Jer: 9: 3, 4
Acts 24: 25
Psal: 12: 3, 4
Psa: 52: 1, 2, 3, 4
g Pro: 17: 15
h Kings: 21: 9, 10, 11, 12, 13
i Isaiah 5: 23
j Psal: 119: 69
Luke 19: 8
Luk: 16: 5, 6, 7
k Luke 5: 1
Deut: 13: 8
Acts 5: 3, 8, 9
2 Tim: 4: 16
11 Kin: 1: 6
Lev: 19: 17
m Isa: 59: 4
n Pro: 29: 11
o 1 Sam: 22: 9
10: 24
Psal: 52: 1, 2, 3, 4
p Psal: 56: 5
Joh: 2: 19
Mar: 26: 60, 61
q Gen: 3: 5
Gen: 26: 7, 9
r Isa: 59: 13
s Lev: 19: 11
Col: 3: 9
t Psal: 50: 20
u Pal: 15: 3
w James 4: 14
Jer: 38: 4
x Lev: 19: 16
y Ro: 12: 29
z Gen: 21: 6
a Gal: 4: 29
b 1 Cor: 6: 10
c Mar: 7: 1
d Acts 28: 4
e Gen: 38: 14
Romans 2: 1
f Neh: 6: 6, 7, 8
Romans 3: 8
Psal: 69: 10
g 1 Samuel 1: 13, 14, 15
2 Sam: 10: 3
h Psa: 12: 2, 3
i 2 Timothy 4: 6
Acts 27: 5, 6
k Matthew 7: 12, 13
l Genesis 9: 2
m Proverbs

3: 2 *b* Luke 18: 9, 11 Romans 12: 16 1 Corinthians 4: 6 Acts 12: 22
Exo: 4: 10, 11, 12, 13, 14 Job 27: 5, 6 & Matthew 7: 3, 4, 5
1 Proverbs 28: 13 Proverbs 30: 20 Genesis 3: 12, 13 Jeremian 2: 35
2 Kings 5: 15 Genesis 4: 5 *m* Genesis 9: 2 Proverbs 25: 9, 10.

n Exo. 23. 1

o Pro. 29. 12

p Acts 7.

q 6, 57

Job 21.

r 3, 14

s 1 Cor. 13. 5

t 1 Tim. 6. 4

u Num. 11. 25.

v Mat. 21. 25

w Ezra 4.

x 12, 13

y Jer. 48. 27

z Psal. 35.

a 15, 16, 21

b Matthew 27.

c 28, 29

d Jude v. 6.

e Acts 12. 22

f Rom. 1. 31.

g 2 Tim. 3. 3

h 1 Samuel

i 2. 24

k 2 Samuel

l 13. 12, 13

m Proverbs

n 5. 8, 9

a Proverbs

b 6. 33

b Heb. 13. 5

c 1 Tim. 6. 6

e Job 31. 20

f Rom. 82. 15

g Psalms 122.

h 7, 8, 9

i 1 Tim. 1. 5

j Esth. 10. 3

k 1 Cor. 13

l 4. 5, 6, 7

m 2 Kings. 21. 4

n Esth. 5. 13

o 1 Cor. 10. 10

p Gal. 2. 26

q Jam: 3. 14, 16:

false rumours n, receiving and countenancing evil reports o, and stopping our ears against just defence p, evil suspicion q, envying or grieving at the deserved credit of any r, endeavouring or desiring to impair it s, rejoycing in their disgrace and infamy t, scornful contempt u, fond admiration w, breach of lawful promises x, neglecting such things as are of good report y, and practising or not avoiding our selves, or not hindring what we can in others, such things as procure an ill name z.

Q. Which is the tenth Commandment?

A. The tenth Commandment is, Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbours a.

Q. What are the duties required in the tenth Commandment?

A. The duties required in the tenth Commandment, are, such a full contentment with our own condition b, and such a charitable frame of the whole soul toward our neighbour, as that all our inward motions and affections touching him tend unto, and further all that good which is his c.

Q. What are the sins forbidden in the tenth Commandment?

A. The sins forbidden in the tenth Commandment, are, discontentment with our own estate d, envying e, and
grieving

grieving at the good of our neighboursf, together with all inordinat motions and affections to any thing that is his g.

Q. Is any man able perfectly to keep the Commandments of God?

A. No man is able either of himself h, or by any grace received in this life, perfectly to keep the Commandments of God i, but doth daily break them in thought k, word and deed l.

Q. Are all transgressions of the law of God equally heinous in themselves, and in the sight of God?

A. All transgressions of the law of God are not equally heinous, but some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others m.

Q. What are those aggravations that make some sins more heinous than others?

A. Sins receive their aggravations, from the persons offending n, if they be of riper age o, greater experience, or grace p, eminent for profession q, gifts r, place s, office t: guides to others u, and whose example is likely to be followed by others w.

From the parties offended x, if immediately against God y, his attributes z, and worship a, against Christ and his grace b, the Holy Spirit c, his witnesses d, and working e, against superiours, men of eminency f, and such as we stand especially related and engaged unto g, against any of the Saints h, particular-ly

f Psa. 112. 9, 10
Neh. 2, 10
g Rom. 7. 7, 8
Rom. 13. 9
Col. 3. 5
Deut. 5. 21
h Jam. 3. 2
John 5. 9
Romans 8. 3
i Eccl. 7. 20
j Joh. 1. 8, 10
Galat. 5. 17
Rom. 7. 18, 19
k Gen. 6. 5
Genesis 8. 21
l Ro. 13. 9 & 21
Jam. 3. 2 10, 13
m Joh. 19. 11
Ezekiel 8.
6, 13, 15
n Joh. 5. 16
Psalms 78.
17, 32, 56
o Jer. 2. 8
p Job 32. 7, 9
Ecl. 4. 13
q 1 Kin. 11. 4 9
r 2 Sam. 12. 14
1 Cor. 5. 1
s Jam. 4. 17
Luk. 12. 47, 48
t Jer. 5. 4, 5
u 2 Sam. 7. 8, 9
Ezek. 8. 11, 12
x Romans 6.
17. 10 25
y Galat. 2.
11, 12, 13, 14
z Matth. 22.
38, 39
a 1 Sam. 2. 25
Acts 5. 5
Psalms 51. 4
b Rom. 2. 4
c Mai. 1. 8 14
d Heb. 2. 2, 3
Heb. 12. 25
e Heb. 10. 29
Mat. 12. 32
f Eph. 4. 30
g Heb. 6. 45
h Jude. 8.
Num. 12. 8, 9
i Psalms 3. 5
j Pro. 30. 17
k 2 Cor. 12. 15
l Psalms 55. 12.
13. 14 15
m Zeph. 2. 8,
10. 11
n Mat. 18. 6
1 Cor. 6. 8
Rev. 17. 6

i 1 Cor: 8:
 11, 12
 Rom: 14: 13,
 15, 21
 k Ezek: 13: 19
 i Cor: 8: 12
 Rev: 18: 13
 Mat: 13: 15
 j 1 Th: 5: 2:
 15, 16
 Josh: 21: 20
 m Pro: 6: 39
 to the end:
 n Ezra 9: 10,
 11, 12
 i Kin: 11: 9, 10
 o Col: 3: 5
 i Tim: 6: 10
 Pro: 5: 8, 9,
 10, 11, 12
 Pro: 6: 31, 32
 Joshua 7: 21
 p Jam: 1: 13, 14
 Mat: 5: 22
 Micah 2: 1
 q Mat: 18: 7
 Rom: 2: 23, 24
 r Deut: 22: 22
 s v: 28, 29
 Pro: 6: 32, 33,
 34, 35
 j Matthew 11:
 21, 22, 23, 24
 Joh: 15: 22
 t Isai: 2: 6
 Deut: 30: 6
 u Amos 4: 8,
 10, 12
 Jer: 5: 3
 w Romans
 1: 26, 27
 x Rom: 1: 31
 y Dan: 5: 22
 z Tit: 3: 10, 11
 j Pro: 29: 1
 z Tit: 3: 10
 Prov: 27: 22
 a Mat: 18: 17
 Pro: 27: 22
 Prev: 23: 35
 b Psalms

73: 34, 35, 36, 37
 clesiastes 5: 4, 5, 6
 Ezekiel 17: 18, 19
 Exodus 21: 14
 l 3 John verse 10
 2: 14
 p Isai: 58: 17
 r 2 Kings 5: 26
 38, 39
 u Isai: 58: 3, 4
 v Jeremiah 7: 8, 9, 10
 Jeremiah 2: 20
 Proverbs 10: 25
 f Psalms 30: 4
 i Jeremiah 3: 3
 m Numbers 14: 22
 q Jeremiah 34: 8, 9, 10, 11
 s Jeremiah 7: 10
 Numbers 25: 6, 7
 Proverbs 8: 14, 15
 Jeremiah 42: 5, 6, 20, 21
 d Leviticus 26: 25
 g Jeremiah 6: 16
 Proverbs 7: 13
 n Zechariah 7: 11
 o Peter 2: 20, 21
 t Ezekiel 23: 35
 u 1 Corinthians 11: 22
 y Ezra 9: 13, 14

ly weak brethren *i*, the souls of them
or any other *k*; and the common good
of all, or many *l*.

From the nature and quality of the
offence *m*, if it be against the express
letter of the Law *n*, break many Com-
mandments, contain in it many sins,
if not only conceived in the heart, but
breaks forth in words and actions *p*,
scandalize others *q*: and admit of no re-
paration *r*, if against means *s*, meritiest
judgments *u*, light of nature *w*, convic-
tion of conscience *x*, publick or pri-
vate admonition *y*, censures of the
Church *z*, civil punishments *a*, and our
own prayers, purposes, promises *b*,
vows *c*, covenants *d*, and engagements
to God or men *e*, if done deliberately *f*,
willfully *g*, presumptuously *h*, impu-
dently *i*, boasting *k*, maliciously *l*, fre-
quently *m*, obstinately *n*, with delight,
continuance *p*: or relapsing after repen-
tance *q*.

From circumstances of time *r*, and
place *s*, if on the Lords day *t*, or other
times of divine worship *u*, or immedi-
ately before *w*, or after these *x*, or other
helps to prevent or remedy such mis-
carriages *y*: if in publick, or in the pre-

ence of others, who are thereby like-
y to be provok'd or defiled z.

z. 1 Sam. 16:12
1 Sam. 2:28
17:24

*Q. What do every sin deserve at the hands
of God?*

A. Every sin, even the least, being
gainst the Sovereignty a, goodness b,
and holiness of God c, and against his
righteous law d, deserveth his wrath
and curse e, both in this life f, and
that which is to come g, and can-
not be expiated but by the blood of
Christ h.

a Jam: 2:10
b Exod: 10:1
c Hab. 1:23
Lev. 10:3
Lev. 11:44-45
d 1. Joh 3:4
Rom 7:1
e Eph. 5:6
Gal 3:10
f Lam: 3:39
Deut: 28:15
to the end
g Mat. 25:42
h Heb. 9:22
1 Pet. 1:18:19

*Q. What doth God require of us that
we may escape his wrath and curse due
to us by reason of the transgression of the
Law?*

A. That we may escape the wrath
and curse of God due to us by reason
of the transgression of the Law, he re-
quireth of us repentance towards God,
and faith towards our Lord Jesus Christ
i, and the diligent use of the outward
means, whereby Christ communicat-
eth to us the benefits of his mediation k,

*Q. What are the outward means where-
by Christ communicateth to us the benefits of his
mediation?*

i Act 20:21
Mat. 3:7,8
Luk. 1:2:3 5
Acts 16:30
Acts 16:30
31: 1 Joh 3:
15:18
k Pro. 21:10 6
Pro: 8:23 to
the end.

A. The outward and ordinary means
whereby Christ Communicates to his
Church the benefits of his mediation,
are, all his ordinances; especially the
Word, Sacraments and Prayer: all
which are made effectual to the Elect
for their salvation l.

l Mat. 28:19
20. Act 2: 42
46,47

F

Q. How

m N. n 8. 8

Act 26-18

Psal. 19: 8

n 1 Cor. 14

24, 25

2 Chro. 34: 18

19, 26, 27, 28

o Act 2: 37: 41

Act 8: 27: to 39

p 2 Cor. 3: 18

q 2 Cor. 10

4, 5, 6

Rom. 6. 17

r Mat. 4. 4. 8

Eph. 6. 16 17

17 Psal. 9. 11

1 Cor. 10. 11

f Act 20. 32

2 Tim. 3. 15

16: 17

r Ro. 16: 25

1 Thes. 3: 2

10: 11, 12

Rom. 15. 4

Rom 10: 13

14, 15, 16, 17

Rom 1: 16

n Deut. 34. 9

11, 12, 13

Neh. 8: 2 3

Neh 9. 3, 4, 5

w Deut. 17- 19

Rev. 1: 3

Joh. 5: 39

Isai. 34: 16

x Deut. 6. 6, 7

8. 9 Gen: 8

17, 19

Psal. 78. 5, 6, 7

y 1 Cor: 14. 6:

9, 11, 12, 15, 16

24, 27, 28

z Psal. 19. 10

Neh. 8 3 to 10

Exod. 24. 7

2 Chro. 34. 27

Isai 66. 2

a 2 Pet. 1. 19

20, 21

b Luk. 24. 45

2 Cor. 3. 13, 14

15, 16

c Deut. 17.

19, 20

d Act. 17. r1

e Act 8. 30, 34

Luk. 10. 26

27, 28

f Psal. 1. 2

Psal. 119. 93

Q. How is the word made effectual to
vation?

A. The Spirit of God maketh the
Reading, but especially the Preaching
of the Word, an effectual means of
lightning *m*, convincing and humbling
sinners *n* of driving them out of them-
selves. and drawing them into Christ
and conforming them to his Image
and subduing them to his will *q*,
strengthening them against temptation
and corruptions *r*, of building them up
in grace *s*, and establishing their hearts
in holiness and comfort, through faith
unto salvation *t*.

Q. Is the word of God to be read by all?

A. Although all are not to be per-
mitted to read the word Publickly
in the Congregation *u*, yet all sorts
of people are bound to read it a part
by themselves *w*, and with their families
to which end the holy Scriptures are
to be translated out of the original into
the Vulgar Languages *y*.

Q. How is the word of God to be read?

A. The holy Scriptures are to be
read with an high and reverend esteem
of them *z*, with a firm perswasion that
they are the very Word of God *a*, and
that he only can enable us to under-
stand them *b*; with desire to know
believe and obey the will of God re-
vealed in them *c*, with diligence *d*, and
attention to the matter and scope
of them *e*, with meditation *f*, appli-

education g: self denial h, and prayer i.

Q. By whom is the word of God to be preached?

A. The word of God is to be preached only by such as are sufficiently gifted k, and also duly approved and called to that office l,

Q. How is the word of God to be preached by those that are called thereunto?

A. They that are called to labour in the ministry of the Word. are to preach sound doctrine m, diligently n, in season, and out of season o. plainly p, not in the enticing words of mans wisdom, but in demonstration of the Spirit, and power q, faithfully r, making known the whole counsel of God s. wisely t, applying themselves to the necessities and Capacities of the hearers u, Zealously w, with fervent love to God x. and the souls of his people, sincerely z. aiming at his glory a. and their conversion b, edification c, and salvation d.

Q. What is required of those that hear the Word preached?

A. It is required of those that hear the word preached, that they attend upon it with diligence e, preparation f, and prayer g, examine, what they hear by the Scriptures h, receive the truth with faith i, love k, meekness l. and readiness of mind m, as the word of God n meditate o, and confer of it p, hide it

g 1 Chr. 34. 12
h Pro. 3. 5
Deut 23. 3
i Pro. 2. 1, to 7
Psal 119. 18
Neh. 8. 6. 8
k 1 Tim. 3. 2, 8
Eph. 4. 8
9, 10 11
Hos. 4. 5
Mal. 2. 7
2 Cor. 2. 3, 6
l Jer. 14. 15
Rom. 10. 15
Heb. 4. 5
1 Cor. 12. 28
29
1 Tim. 3. 12
1 Tim. 4. 14
1 Tim. 5. 22
m Tit. 2. 1. 8
n Act 18. 25
o 2 Tim. 4. 2
p 1 Cor. 14. 19
q 1 Cor. 2. 4
r Jer. 23. 28
1 Cor. 4. 1, 2
s Act 20. 27
t Col. 1. 28
2 Tim. 2. 15
u 1 Cor. 3. 2
Heb. 5. 12, 13
14
Luk. 12. 42
w Act 18. 25
x 2 Cor. 5
13. 14
Phil. 1. 15
16. 17
y Col. 4. 12
2 Cor. 12. 14
z 2 Cor. 2. 17
2 Cor. 4. 2
a 1 Thes. 2
4. 5, 6
Joh. 7. 18
b 1 Cor. 9. 19
20. 21, 22
c 2 Cor. 12. 19
Eph. 4. 18
d 1 Tim. 4. 16
Act 26. 16, 17
18
e Pro. 8. 34
f 1 Pet. 2. 1, 2
Luk. 8. 18
g Psal. 119. 18
Eph. 6. 18, 19
h Act 17. 11

i Heb. 4. 2 k 2 Thes. 2. 10. l Jam. 1. 21 m Act 17. 11. n 1 Thes. 2. 13. o Luk 9. 44
p Luk. 24. 14. q Prov. 2. 11

2 Pet. 2:1
 Psal. 119: 11.
 Luke 8. 15.
 Jam. 1. 25

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in their hearts *q*, and bring forth fruit of it in their lives *r*.

Q. How do the Sacraments become effectual means of Salvation?

A. The Sacraments become effectual means of Salvation, not by any power in themselves, or any vertue derived from the piety and intention of him by whom they are administred, but only by the working of the Holy Ghost and the blessing of Christ, by whom they are instituted *s*.

Q. What is a Sacrament?

A. A Sacrament is an holy Ordinance instituted by Christ in his Church *t*, to signifie, seal, and exhibite *u*, unto those that are within the Covenant of grace *w*, the benefits of his mediation *x*; to strengthen, and increase their faith, and all other graces *y*, to oblige them to obdience *z*, to testifie and cherish their love and communion one with another *a*, and to distinguish them from those that are without *b*.

Q. What are the parts of a Sacrament?

A. The parts of a Sacrament are two the one, an outward and sensible sign used according to Christ's own appointment, the other an inward and spiritual grace, thereby signified *c*.

Q. How many Sacraments hath Christ instituted in his Church under the New Testament?

A. Under the New Testament Christ hath instituted in his Church only two Sacraments

1 Pet. 2. 22
 Act. 8. 13
 with v. 23
 1 Cor. 3. 6, 7
 1 Cor. 12. 13
 1 Gen. 17: 7
 20. Exod. 12
 ch. Mat. 26,
 28, 28
 1 Rom. 2. 11
 1 Cor. 11: 24 25
 1 Rom. 15. 8
 Exod. 13: 48
 1 Act. 2. 38
 1 Cor. 10: 16
 1 Rom. 4. 11
 Gal. 3. 27
 1 Ro. 6. 3, 4
 1 Cor. 10: 21
 1 Eph. 4. 2
 3, 4, 5
 1 Cor. 12: 13
 1 Eph. 2: 11, 2
 Gen. 34: 14

1 Mar. 3: 11
 1 Pet. 1. 21
 Rom. 1: 23, 29

Sacraments, Baptism, and the Lords Supper *d*.

d Mat. 28: 19
1 Cor. 11: 20
23
Mat. 26: 26
27, 28

Q. What is Baptism?

A. Baptism is a Sacrament of the New Testament, wherein Christ hath ordained the washing with water, in the Name of the Father, and of the Son, and of the holy Ghost *e*, to be a sign and seal of ingrafting into himself *f* of remission of sins by his blood *g*. and regeneration by his Spirit *h*, of adoption *i*, and resurrection unto everlasting life *k*, and whereby the parties baptized are solemnly admitted into the visible Church *l*, and enter into an open and professed engagement to be wholly and only the Lords *m*.

e Mat. 28: 19
f Gal. 3: 27
g Mat. 1: 4
h Rev. 1: 5
i Tit. 3: 5
j Eph. 5: 26
k Gal. 3: 26, 27
l 1 Cor. 15: 29
m Rom. 6: 5
1 Cor. 12: 13

Q. Unto whom is Baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible Church and so strangers from the Covenant of promise, till they profess their faith in Christ, and obedience to him *n*, but infants descending from Parents, either both, or but one of them professing faith in Christ, and obedience to him, are in that respect within the Covenant, and to be baptized *o*.

n Act. 8: 36, 37
Act. 2: 38

Q. How is our Baptism to be improved by us?

A. The needful, but much neglected duty of improving our Baptism, is to be performed by us, all our life long

o Gen. 17: 7
9: with
Gal. 3: 9: 14
and Col. 2
11, 12 and
Act. 2: 38
39: and
Rom. 4: 11: 12
1 Cor. 7: 14
Mat. 28: 19
Luk. 18: 15: 16
Rom. 11: 16

p Col. 2:11, 12
Rom. 6:4, 6, 11

q Ro. 6:3, 4, 5

r 1 Cor. 1:11, 12
1 Pet. 1:3: 21

s Ro. 4: 11, 12
1 Pet. 1:3: 21

t Ro. 6:3: 4, 5
u Gal. 3:26, 27

w Rom. 6:22

x Act. 2:38

y 1 Cor. 12:13
25, 26, 29

z Luke 24:20

a Mat. 6:26
27, 28
1 Cor. 11:23
24, 25, 26

especially in the time of temptation and when we are present at the administration of it to others p, by serious and thankful consideration of the nature of it, and of the ends for which Christ instituted it, the priviledges and benefits conferred and sealed thereby, and our solemn vow made therein by being humbled for our sinful defilement, our falling short of, and walking contrary to the grace of Baptism and our engagements r, by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that Sacrament s, by drawing strength from the death and resurrection of Christ, into whom we are baptized, for the mortifying of sin, and quickning of grace t, and by endeavouring to live by faith u, to have our conversation in holiness and righteousness w, as those that have therein given up their names to Christ x, and to walk in brotherly love, as being baptized by the same spirit into one body y.

Q. *What is the Lords Supper?*

A. The Lords Supper is a Sacrament of the New Testament z, wherein by giving and receiving bread and wine according to the appointmont of Jesus Christ, his death is shewed forth; and they that worthily communicate, feed upon his body and blood to their spiritual nourishment and growth in grace a. have their union and communion

munion with him confirmed *b*, testifie and renew their thankfulness *c*, and engagement to God *d*, and their mutual love and fellowship each with other, as members of the same mystical body *e*.

b 1 Cor. 10: 16
c 1 Cor. 11: 24
25, 26
d 1 Cor. 10: 14
15, 16, 21
e 1 Cor. 10: 17

Q. How hath Christ appointed Bread and Wine to be given and received in the Sacrament of the Lords Supper?

A. Christ hath appointed the Ministers of his Word, in the administration of the Sacrament of the Lords Supper, to set a part the bread and wine from common use, by the word of institution, thanksgiving, and prayer, to take and break the Bread, and to give both the Bread, and the Wine to the Communicants, who are, by the same appointment, to take, and eat the Bread, and to drink the Wine, in thankful remembrance, that the body of Christ was broken and given, and his blood shed for them *f*,

f 1 Cor. 11: 23
24
Mat. 26, 26
27, 28
M r. 14: 22
23, 24
Luk. 22: 19, 20

Q. How do they that worthily Communicate in the Lords Supper, feed upon the body and blood of Christ therein?

A. As the body and blood of Christ are not corporally, or carnally present in, with, or under the Bread and Wine in the Lord's Supper *g*, and yet are spiritually present to the faith of the receiver, no less truly and really than the elements themselves are to their outward senses *h*, so they that worthily communicate in the Sacrament of the

g A¹ 3: 21

h Mat. 26,
26, 28

Lords Supper, do therein feed the body and blood of Christ, not a corporal, or carnal, but in a spiritual manner, yet truly and really while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death *k*.

Q. How are they that receive the Sacrament of the Lords Supper to prepare themselves before they come unto it ?

A. They that receive the Sacrament of the Lords Supper, are, before they come to prepare themselves thereunto by examining themselves, of their being in Christ *m*, of their sins, and wants *n*, of the truth and measure of their knowledge *o*, faith *p*, repentance *q*, love to God and the brethren *r*, Charity to all men *s*, forgiving those that have done them wrong *t*, of their desires after Christ *u*, and of their new obedience *v*, and by renewing the exercise of these graces *x*, by serious meditation *y*, and fervent prayer *z*.

Q. May one who doubteth of his being in Christ, or of his due preparation, come to the Lords Supper ?

A. One who doubterh of his being in Christ, or of his due preparation to the Sacrament of the Lords Supper, may have true interest in Christ, though he be not yet assured thereof *a*, and in Gods account hath it, if he be duely affected with the apprehensi-

1 Cor. 11. 24
25, 26, 27, 28
29

1 Cor. 10. 16

1 Cor. 11. 28
2 Cor. 13. 5
1 Cor. 5. 7
with Exod. 2
15

1 Cor. 11. 29

2 Cor. 13. 5

Mat. 26. 28

Zech. 12. 10

1 Cor. 11. 31

1 Cor. 10. 16

17. Act. 2. 46. 47

1 Cor. 5. 8

1 Cor. 11. 18

2 Mar. 5. 23. 24

Isa. 55. 1

Joh. 5. 57

1 Cor. 7. 8

1 Cor. 11. 25

26, 27

Heb. 10. 21

22, 24

Psal. 26. 6

1 Cor. 11

24, 25

2 Chron. 30

18. 29

Mar. 26: 26

Isa. 50. 10

1 Joh. 5. 13

Psal. 83

throughout

Psal. 77: 1. to

12: Jona. 2, 4, 7

on of the want of it *b*, and unfainedly desires to be found in Christ *c*, and to depart from iniquity *d*, in which case (because promises are made, and this Sacrament is appointed, for the relief even of weak and doubting Christians *e*,) he is to bewail his unbelief, and labour to have his doubts resolved *g*, and so doing he may and ought to come to the Lords Supper, that he may be further strengthened *h*.

Q. May any who profess the faith and desire to come to the Lords Supper, be kept from it ?

A. Such as are found to be ignorant, or scandalous, notwithstanding their profession of the faith, and desire to come to the Lords Supper, may, and ought to be kept from that Sacrament, by the power which Christ hath left in his Church *i*, until they receive instruction, and manifest their reformation *k*.

Q. What is required of them that receive the Sacrament of the Lords Supper in the time of the administration of it ?

A. it is required of them that receive the Sacrament of the Lords Supper, that during the time of the administration of it, with all holy reverence and attention they wait upon God in that Ordinance^l, diligently observe the Sacramental Elements and actions *m*, headfully discern the Lords body *n*, and affectionately me-

b Isa. 54. 7.
8, 9, 10
Mar. 5. 3, 4
Psal. 31. 32
Psal. 73. 13
20. 23
c Paul. 3. 8, 9
Psal. 10. 17
Psal. 43. 1
2, 5, 11.
d 2 Tim. 2. 10
Isa. 50. 10
Psal. 66. 18,
19 20
e Isa. 40. 29.
31. Mar. 17. 28
Mar. 12. 20
Mat. 20. 28
f Mar. 9. 24
8. Act. 2. 57
Act 16. 30
h Rom. 4. 11
1 Cor 11. 28

i 1 Cor. 11. 27
to the end.
with Mar. 7. 6
and 1 Cor. 5.
ch. and Jude
v 23. and
1 Tim. 5. 22
k 2 Cor. 2. 7

^l Lev. 10. 3
Heb. 12. 28
Psal. 5. 7
1 Cor. 11. 17
26, 27
^m Exod. 14
8. with
Mat. 26. 28
ⁿ 1 Cor. 1. 29

130
Luk. 22. 19
p 1 Cor. 21. 16
1 Cor. 10. 3
4. 5, 11, 14
q 1 Cor. 11. 11
r Zech. 2. 10
s Rev. 22. 17
t Jon. 6. 35
u Joh. 1. 6
w Phil. 3. 9
x Psal. 63. 4
y 2 Cor. 30. 21
z Psal. 22. 6
a Jer. 50. 5
Psal. 50. 5
4 Act. 2. 42

dictate on his death and sufferings o, thereby stirr up themselves to a vigorous exercise of their graces p, in judging themselves q, and sorrowing for sin r, in earnest hungering and thirsting after Christ s, feeding on him by faith t, receving of his fulneis u, trusting in his merits w, rejoyceing in his love x, giving thanks for his grace y, in renewing of their Covenant with God z, and love to all the Saints a.

Q. What is the duty of Christians after they have received the Sacrament of the Lords Supper ?

A. The duty of Christians after they have received the Sacrament of the Lords Supper, is, seriously to consider, how they have behaved themselves therein, and with what success b, if they find quickning and comfort, to bless God for it c, beg the continuance of it d, watch against relapses e, fulfill their vows f, and encourage themselves to a frequent attendance on that ordinance g, but if they find no present benefite ; more exactly to review their preparation to, and carriage at the Sacrament h, in both which if they can approve themselves to God and their own consciences, they are to wait for the fruit of it in due time i, but if they see they have failed in either, they are to be humbled k, and to attend upon it afterwards with more care and diligence l.

6 Psal. 18. 7
Psal. 84. 8
2 Cor. 11. 17
30. 31
c 1 Cor. 30. 21
22. 23, 25, 26
Act. 2. 42, 46, 47
d Psal. 36. 20
e Cant. 3. 4
1 Cor. 27. 18
f 1 Cor. 10. 3, 4
g 12.
h Psal. 50. 14
i 1 Cor. 11.
25. 26
Act. 2. 42. 46
k Cant. 4. 1
2. 3, 4, 5, 4
l Psal. 121. 1: 6
Isa. 42. 5: 8
Pl. 43. 3 & 5
m 2 Chron.
30. 28, 29
n Isai. 1. 16: 18
o 2 Cor. 7: 11
p Chr. 15. 12
q 14

Q. *Wherein do the Sacraments of Baptism and the Lords Supper agree?*

A. The Sacraments of Baptism and the Lords Supper agree, in that, the Author of both is God *m*, the spiritual part of both is Christ and his benefits *n*, both are seals of the same Covenant *o*, are to be dispensed by Ministers of the Gospel and by none other *p*, and to be continued in the Church of Christ until his second coming *q*.

m Mat. 28.19
1 Cor. 11.3
n Rom. 6.3.4
1 Cor. 10.15
o Rom. 4.11
with Col. 2.12
Mat. 26.27,28
p Joh. 1.33
Mat. 28.19
1 Cor. 11.23
1 Cor. 4.1
Heb. 5.4
q Mat. 28.19.20
1 Cor. 11.26

Q. *Wherein do the Sacraments of Baptism and the Lords Supper differ?*

A. The Sacraments of Baptism and the Lords Supper differ, in that, Baptism is to be administred but once with water, to be a sign and seal of our regeneration and ingrafting into Christ *r*. and that even to infants *s*, whereas the Lords Supper is to be administred often in the Elements of Bread and Wine, to represent and exhibit Christ as spiritual nourishment to the soul *t*, and to confirm our continuance and growth in him *u*, and that only to such as are of years and ability to examine themselves *w*.

r Mat. 3.12
Tit. 3.5
Gal. 3.27
s Gen. 17.7.9
Act. 2.38,29
1 Cor. 7.14

t 1 Cor. 11.23
2.25,26
u 1 Cor. 10.16
w 1 Cor. 11.28,29

Q. *What is Prayer?*

A. Prayer is an offering up of our desires unto God *x*, in the Name of Christ *y*, by the help of his Spirit *z*, with confession of our sins *a*, and thankful acknowledgment of his mercies *b*.

x Psa. 62.6
y Joh. 16.23
z Rom. 8.26
a Pal. 3.5.6
Dan. 9.4
b Psal. 4.6

Q. *Are we to pray unto God only?*

A. God only being able to search the hearts *c*, hear the requests *d*, pardon

c 1 King. 8.19
Act. 1.24
Rom. 8.27
d Psal. 65.2

e Mal. 7. 18
f Psal. 145
28. 29
g Rom. 10. 14
h Mat. 4. 10

i 1 Cor. 1. 2
k Psal. 50. 15
l Rom. 10. 14

don the sins *e*, and fulfill the desires of all *f*, and only to be believed in *g*, and worshipped with religious worship *h*, prayer, which is a special part thereof *i*, is to be made by all to him alone *k*, and to none other *l*.

Q. What is it to pray in the name of Christ?

A. To pray in the Name of Christ, is, in obedience to his command, and in confidence on his promises to ask mercy for his sake *m*; not by bare mentioning of his Name *n*, but by drawing our encouragement to pray, and our boldness, strength, and hope of acceptance in prayer, from Christ and his mediation *o*;

Q. Why are we to pray in the Name of Christ?

A. The sinfulness of man, and his distance from God by reason thereof, being so great, as that we can have no access into his presence without a Mediator *p*, and there being none in heaven or earth appointed to, or fit for that glorious work but Christ alone *q*, we are to pray in no other Name but his only *r*.

Q. How doth the Spirit help us to pray?

A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by enabling us to understand both for whom, and what, and how prayer is to be made, and by work-

ing

m John 14
13. 14
n Joh. 6. 24
Dan. 9. 17
o Mat. 7. 21

p Heb. 4. 14
q 5. 16
r Joh. 5. 13
s 4. 15

t Joh. 14. 6
u Mai. 50. 2
v Eph. 3. 12
w Joh. 6. 27
x Heb. 7. 25
y 1. 27
z Tim. 2. 5
a Col. 3. 17
b Heb. 13. 1

ing and quickning in our hearts (although not in all persons, nor at all times in the same measure (those apprehensions, affections, and graces, which are requisite for the right performance of that duty f,

Q. For whom are we to pray ?

A. We are to pray for the whole Church of Christ upon earth *t*, for Magistrates *u*, and Ministers *w*, for our selves *z*, our brethren *y*, yea our enemies *x*, and for all sorts of men living *a*, or that shall live hereafter *b*, but not for the dead *c*, nor for those that are known to have sinned the sin unto death *d*.

Q. For what things are we to pray ?

A. We are to pray for all things tending to the glory of God *e*, the welfare of the Church *f*, our own *g*, or others good *h*, but not for any thing that is unlawful *i*.

Q. How are we to pray ?

A. We are to pray with an awful apprehension of the Majesty of God *k*, and deep sense of our own unworthiness *l*, necessities *m*, and sins *n*, with penitent *o*, thankful *p*, and enlarged hearts *q* with understanding *r*, faith *s*, sincerity *t*, fervency *u*, love *w*, and perseverance *z*, waiting upon him *y*, with humble submission to his will *z*.

Q. What rule hath God given for our direction in the duty of prayer ?

A. The whole word of God is of use to direct us in the duty of prayer *a*, but the special rule of direction is that form

f Rom 8.26.27

Psal. 10.17

Zech. 12.10

t Eph. 6.18.

Psal. 28.9

u 1 Tim. 2.1.

w Col. 12.3

x Gen. 32.1.10

Mat. 5.44

y James 5.16:

a 1 Tim. 2.1.2

b John 17.29

c 2 Sam. 7.29

d 2 Sam. 1.2.21.

22.23

e Job 5.6

f Mat. 6.9.

f Psal 51. 18.

Psal. 123.6

g Mat. 7.11.

h Psal. 125.4

i 1 John 5.14a

k Eccl. 5.1

l Gen 17.27.

Gen. 12.19

m Luk. 1.18.

18. 19.

n Luk. 18.

11:14

o Psal. 51. 17.

p Phil. 4.6.

q 1 Sam. 1.15.

r Sam. 2.

r 1 Cor. 14.5

s Mat. 11.24

Jam. 1.6

t Psal 145.18

Psal. 17.1

u Jam 5. 16

w 1 T. m. 2.28

x Eph. 6. 18.

y Mic. 7.7

z Mat. 26. 19.

a 1 John 5.14

form of prayer, which our Saviour taught his Disciples, comonly called *The Lords Prayer* b.

b Mat. 6. 9
10 11, 12, 13
Luk 1. 2. 3. 4

Q. *How is the Lords Prayer to be used?*

A. The Lords Prayer is not only for direction, as a pattern, according to which we are to make other prayers; but may also be used as a prayer, so that it be done with understanding, faith, reverence, and other graces necessary to the right performance of the duty of prayer c,

c Mat. 6. 9.
Luk 11. 12

Q. *Of how many parts doth the Lords Prayer Consist.*

A. The Lords prayer consists of three parts, a Preface, Petitions, and a Conclusion.

Q. *What do the Preface of the Lords Prayer teach us?*

d Mat. 6. 9. e

A. The Preface of the Lords Prayer [contained in these words, *Our Father which art in heaven* d,] teacheth us when we pray, to draw near to God with confidence of his fatherly goodness, and our interest therein e. with reverence and all other Child-like dispositions f, heavenly affections g, and due apprehensions of his Sovereign Power, Majesty, and gracious condescension h, as also to pray with and for others i.

f Luk 11. 13.
Rom. 8. 15
g Psal. 62. 9
h Psal. 123. 1.
Lam. 3. 41

i Isai. 63. 15, 16
Neh. 1. 4. 5, 9
j Act 12. 5

Q. *What do we pray for in the first Petition?*

A. In the first Petition [which is, *Hallowed be thy Name* k,] acknowledg-

k Mat. 6. 9

ing the utter inability and indisposition that is in our selves and all men to honour God aright *l*: we pray, that God would by his grace inable and incline us and others to know, acknowledge and highly to esteem him *m*, his titles *n* attributes *o*, ordinances, word *p*, works, and whatsoever he is pleased to make himself known by *q*, and to glorifie him in thought, word *r*, and deed *s*, that he would prevent and remove Atheism *t*, ignorance *u*, idolatry *w*; and profaneness *x*, and whatsoever is dishonourable to him *y*. and by his over-ruling providence direct & dispose of all things to his own glory *z*,

Q. What do we pray for in the second Petition?

A. In the second Petition, [which is, *Thy Kingdom come* *a*,] acknowledging our selves and all mankind to be by nature under the dominion of sin and Satan *b*, we pray that the Kingdom of sin and Satan may be destroyed *c*, the Gospel propagated throughout the world *d*, the Jews called *e*, the fulness of the Gentiles brought in *f*; the Church furnished with all Gospel-officers and Ordinances *g*. purged from corruption *h*, countenanced and maintained by the Civil Magistrat *i*, that the ordinances of Christ may be purely dispensed, and made effectual to the converting of those that are yet in their sins, and the confirming, comforting and buiding up

2 Cor. 35
/Psal. 51, 16
m Psal. 67. 2. 3
n Psal. 83. 18
o Psal. 85. 10.
11, 12. 13. 15.
p 2 Thes. 3. 1.
Psal. 147. 19, 20
Psal. 138. 1. 2. 3.
2 Cor. 2. 14. 15
q Psalm. 145:
throughout
/ Phil. 1. 9. 11.
Psal. 8.
throughout.
r Psal. 103. 1
s Psal. 67. 2. 3. 4
u Eph. 1. 17. 18
w Psal. 67.
x Psal. 74. 8.
22. 23.
y 1. Kin. 19.
15. 16.
z 2 Cor. 20. 6
10. 11. 12.
Psal. 73.
throughout
149. 4. 8

a Mat. 6. 10

b Eph. 2. 2. 3

c Psal. 68. 1. 18
Rev 12. 10. 11.
d 2 Thes. 3. 11
e Rom. 10. 1
f. Joh 17. 9. 20
R. 11. 25. 26.
Psal. 67.
throughout,
g Mar. 9. 38
2 Thes. 3. 1.
h Mal. 1. 11,
Zeph. 3. 9
i 1 Tim. 2. 3

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of those that are already converted, that Christ would rule in our hearts here *l.* and hasten the time of his second coming, and our reigning with him for ever *m,* and that he would be pleased so to exercise the kingdom of his power in all the world as may best conduce to those ends *n,*

Q. What do we pray for in the third Petition?

A, In the third Petition, [which is, *Thy will be done on earth as it is in heaven o,*] acknowledging that by nature we and all men are not only utterly unable and unwilling, to know and to do the will of God *p,* but prone to rebel against his word *q,* to repine & murmur against his providence *r,* & wholly inclined to do the will of the flesh & of the devil *s,* we pray that, God would by his Spirit take away from our selves & others all blindness *t,* weakness *u,* indisposedness *w,* & perverseness of heart *x,* & by his grace make us able & willing to know do, and submit to his will in all things *y,* with the like humility *z,* cheerfulness *a,* faithfulness *b,* diligence *c,* Zeal *d:* sincerity *e,* and constancy *f,* as the Angels do in heaven *g.*

Q. What do we pray for in the fourth Petition?

Q- A. In the fourth Petition, [which is, *Give us this day our daily bread h*] acknowledging that in Adam, and by our sin, we have forfeited our right to all

36
k Acts 4.29
l 30. Eph. 6.
m 18. 20
n Rom. 15.29
o 30. 31
p 2 Thes. 1. 11
q 2 Thes. 3.
r 16. 17.
s 1 Eph. 3. 14
t 15. 16. 17. 18
u 19. 20
v Rev. 22. 20
w Isa. 64. 1, 2
x Rev. 4. 8, 9
y 10. 1

z Matt. 6. 10
a Rom. 7. 18
b Job. 21. 14
c 1 Cor. 2. 14
d Rom. 8. 7
e Exod. 17. 7
f Num. 14. 2

g Eph. 2. 2
h Eph. 1. 17, 18
i Eph. 3. 16
j Mat. 26
k 40. 41
l Jer. 31.
m 18. 19
n Psa. 119
o 1. 8, 25, 36
p Act. 21. 14
q Mat. 6. 8
r Psa. 100. 2
s Joh. 1. 1
t 2 Sam. 15. 25,
u 27
v Isa. 38. 3
w Psa. 119
x 4. 5.
y Rom. 12. 11
z Psa. 119. 80
a Psa. 119. 112
b Isa. 6. 2, 3
c Ps. 103. 20, 21
d Mat. 18. 18
e Mat. 6. 11

all the outward blessings of this life, and deserve to be wholly deprived of them by God, and to have them cursed to us in the use of them *i*, and that neither they of themselves are able to sustain us *k*: nor we to merit *l*, or by our own industry to procure them *m*, but prone to desire *n*, get *o*, and use of them unlawfully *p*, we pray for our selves and others, that both they and we, waiting upon the providence of God, from day to day, in the use of lawfull means, may of his free gift, and as to his fatherly wisdom shall seem best, enjoy a competent portion of them *q*, and have the same continued and blessed unto us in our holy and comfortable use of them *r*, and contentment in them *s*, and be kept from all things that are contrary to our temporal support and comfort *t*,

i Gen. 2: 27
Rom. 8: 20
21, 22
Jer. 5: 25
to the end
k Deut. 8: 3
l Gen. 32: 10
m Deut. 8
17, 18
n Jer. 6: 13
Mar. 7: 21, 22
o Hos. 12: 7
p Jam. 4: 3

q Gen. 43
22: 13, 14
r 1 Tim. 4: 3
4: 5
s 1 Tim. 6: 6
7: 8

t Prov. 39: 31

Q. What do we pray for in the fifth Petition?

A. In the fifth Petition [which is, *Forgive us our debts, as we forgive our debtors* *u*] acknowledging that we and all others are guilty both of original & actual sin, and thereby become debtors to the Justice of God, and that neither we, nor any other creature can make the least satisfaction for that debt *w*; we pray for our selves and others, that God of his free grace would through the obedience and satisfaction of Christ, apprehended & applyed by faith, acquit us both from the guilt and punishment of sin.

u Mat. 6: 12

w Ro. 2: 10 21
Mat. 18: 24: 25
Psal. 30: 34

The Larger Catechism.

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24. 25, 26
 Heb. 9, 22
 Eph. 1. 6, 7
 2 Pet. 1: 1, 2
 Hos. 14: 2
 Jer. 14. 7
 Rom. 14: 12
 Pl. 11: 7, 8, 9
 10, 12
 Luk. 11: 4
 Mat. 6. 14, 15
 Mat. 18: 35

sin *x*, accept us in his beloved *y*,
 tinue his favour and grace to us *z*, par-
 don our daily failings *a*, and fill us with
 peace and joy, in giving us daily more
 and more assurance of forgiveness *b*,
 which we are the rather emboldened to
 ask, and encouraged to expect, when
 we have this testimony in our selves,
 that we from the heart forgive others
 their offences *c*.

Q. *What do we pray for in the sixth Petition?*

A. In the sixth Petition, [which
 is, *And lead us not into temptation, but de-
 liver us from evil d*,] acknowledging;
 that the most wise, righteous, and
 gracious God, for diverse holy and just
 ends, may so order things, that we may
 be assaulted, foiled, and for a time led
 captive by temptations *e*, that Satan *f*,
 the world *g*, and the flesh are ready,
 powerfully to draw us a side and insnare
 us *h*, and that we, even after the par-
 don of our sins, by reason of our cor-
 ruption *i*, weakness and want of watch-
 fulness *k*, are not only subject to be
 tempted, and forward to expose our sel-
 ves unto temptations *l*, but also of our
 selves unable and unwilling to resist
 them; to recover out of them, and to
 improve them *m*, and unworthy to be left
 under the power of them *n*, we pray
 that God would so over-rule the world
 and all in it *o*, subdue the flesh *p*, and
 restrain Satan *q*, order all things *r*, be-

4 Mar. 6. 13

2 Chron.
 32, 31
 1 Chr. 21: 1
 Luk. 21, 34
 Mar. 4: 19
 Jam. 1. 14

1 Gal. 5. 7

1 M. 1. 26: 41
 1 Mar. 26, 69,
 76, 71, 72
 Ga. 2: 11: to 15
 2 Chr. 18: 3
 with 2 Chr:
 19, 2
 m Rom: 7
 23, 24
 1 Chr. 21. 1
 2, 3, 4
 2 Chr: 16: 7
 8, 9, 10
 2 Pet. 81 11, 12
 John: 17: 15
 Psal. 51. 1
 Psal. 119: 13
 2 Cor. 12. 7, 8
 1 Cor: 10, 11
 13

Now and bleſs all means of grace *f*, and quicken us to watchfulneſs in the uſe of them, that we and all his people may by his providence be kept from being tempted to ſin, or if tempted, that by his Spirit we may be powerfully ſupported and enabled to ſtand in the hour of temptation *u*, or when fallen, raiſed again and recovered out of it *w*, and have a ſanctified uſe and improvement thereof *x*; that our Sanctification and Salvation may be perfected *y*, Satan troden under our feet *z*, and we fully freed from ſin, temptation, and all evil for ever *a*.

f Heb. 13. 20, 23

z Mar. 29: 42
Pſal. 19. 13

u Eph. 3. 14
15, 16, 17
1 Theſ. 3. 13
Jude v: 24
w Pſ. 51: 12
x 1 Pet. 5: 8
9, 10
y 2 Cor. 13: 7, 9
z Rom: 16: 26
Zech. 3. 2
Luk. 22: 31
a Joh: 17: 15
1 Theſ. 5: 23

Q, *What do the Conclusion of the Lords Prayer teach us?*

A. The Conclusion of the Lords Prayer, [which is, *For thine is the Kingdom, the Power, and the glorie for ever: Amen.* *b*] teacheth us to enforce our Petitions with arguments *c*, which are to be taken, not from any worthineſs in our ſelves, or in any other creature, but from God *d*, and with our prayers to joyn praises *e*, aſcribing to God alone eternal ſoveraignty, omnipotency, and glorious excellency *f* in regard whereof, as he is able and willing to help us *g*, ſo we by faith are imboldned to plead with him, that he would *h*, and quietly to rely upon him that he will fulfill our requests *i*, and to teſtifie this our deſire and aſſurance, we ſay, *Amen* *k*.

b Mar: 6. 13
c Rom. 15: 30

d Dan. 9. 4, 7
8, 9, 16, 17, 18
19
e Phil. 4: 6.

f 1 Chron. 29. 10, 11, 12, 13

g Ep. 3. 20, 21
Luk: 11: 23
h 2 Chr: 20
5, 11
i 1 Chr. 14: 10
k 2 Cor. 14: 16
Rev. 22: 20, 21

THE
SHORTER
CATECHISM,

First agreed upon by the Assembly of Divines at
Westminster.

And now approved by the
General Assembly of the Kirk of *Scotland*, to be a part of Uniformity in
Religion between the Kirks of Christ
in the three Kingdoms.



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QUESTION.

What is the Chief end of Man ?

A Mans chief end is to glorifie Gon *a*, and to enjoy him for ever *b*.

Q. What rule hath God given to direct us how we may glorifie and enjoy him ?

A. the word of God (which is contained in the Scriptures of the Old and New Testament *c*,) is the only rule to direct us how we may glorifie and enjoy him *d*.

Q. What do the Scriptures principally teach ?

A. The Scriptures principally reach what mans to believe concerning God, and what duty God requireth of man *e*.

Q. What

a 1 Cor. 10. 31.
Rom. 11. 36.
b Psal. 73. 34.
to the end;

c Tim. 3. 16
Eph. 2. 8.
d 1 Jon. 1. 3.

e 2 Tim. 1. 13
and 36.

f Jon. 4.24
g Job. 11.7,

8,9
Psal: 90. 2
i Jam. 11.7
k Exod. 3.14
l Psal: 147.5.
m Rev. 4.8.
n Re. 15.4.
o Exod: 34.6.7
p Deut. 6.4: =
Jer. 19 10.

Q. What is God?

A. God is a Spirit *f*, infinite *g*, eternal *h*, and unchangeable *i*, in his being *j*, wisdom *l*, power *m*, holiness *n*, justice *o*, goodness and truth *p*,

Q. Are there more gods than one?

A. There is but one only, the living and true God *p*,

Q. How many persons are there in the God-head?

A. There are three persons in the God-head, the Father, the Son, and the holy Ghost, and these three are one God, the same in substance, equal in power and glory *q*,

r 1. John. 5.7.
s Mat. 28:19,

Q. What are the decrees of God?

A. The Decrees of God are his eternal purpose, according to the counsel of his own will, whereby for his own glory he hath foreordained whatsoever comes to pass *r*.

t Eph. 1.4
u Ro. 9.22-23.

Q. How doth God execute his decrees?

A. God executeth his Decrees in the works of Creation and Providence.

Q. What is the work of Creation?

A. The work of Creation is God's making all things of nothing, by the word of his power, in the space of six days, and all very good *s*.

v Gen. 1.21.
w Heb. 11.3

Q. How did God creat man?

A. God created man male and female after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures *t*.

x Gen. 1.26.
y 27.28.
z Gal 3 10.
aa Eph 4 24.

Q. What are Gods works of Providence?

A. Gods

A. Gods works of Providence are his most holy *u*, wise *w*, and powerful preserving *x*, and governing all his creatures, and all their actions *y*.

u Psa. 145. 17.
w Psa. 104. 24.
Isaiah 28. 29.
x Heb. 1. 3.
y Psa. 103. 19.
Matthew 10.
29, 30, 31.

Q. What special act of Providence did God exercise towards man in the estate wherein he was created?

A. When God had created man, he entered into a Covenant of life with him, upon condition of perfect obedience: forbidding him to eat of the tree of knowledge of good and evil, upon the pain of death *z*.

z Gal. 3. 12.
Genesis 2. 17

Q. Did our first Parents continue in the estate wherein they were created?

A. Our first Parents, being left to the freedom of their own will fell from the estate wherein they were created by sinning against God *a*.

a Genesis 5.
6, 7, 8, 13.
Eccles. 7. 29.

Q. What is sin?

A. Sin is any want of conformity unto, or transgression of the Law of God *b*.

b 1 John 3. 4

Q. What was the sin whereby our first Parents fell from the estate wherein they were created?

A. The sin whereby our first Parents fell from the estate wherein they were created, was their eating the forbidden fruit *c*.

c Genesis
2. 12.

Q. Did all mankind fall in Adams first transgression?

A. The Covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him,

d Gen. 2, 16, 17
Rom. 5, 12
Cor. 15, 21

him, and fell with him in his first transgression d,

Q. Into What estate did the fall bring mankind?

A, The fall brought mankind into an estate of sin and misery e.

e Rom. 5:12

Q. Wherein consists the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell, consists in the guilt of Adams first sin, the want of Original righteousness, and the corruption of whole nature, which is commonly called Original sin, together with all actual transgressions which proceed from

f Rom. 5:10
to 20. Eph. 2
1, 2, 3
Jam. 2:15, 17
Mat. 15:29

f. Q. What is the misery of that estate whereinto man fell?

A, All mankind by their fall lost communion with God g, are under wrath and curse h, and so made liable to all miseries in this life, to death i, and to the pains of hell for ever.

g Gen. 3, 8, 10
24
h Eph. 2:1, 3
Gal. 3:10
i Lam. 4:39
Rom. 6:23
Mat. 25:42, 46

Q. Did God leave all mankind to perish in the estate of sin and misery?

A. God, having out of his meer good pleasure from all eternity, elected some to everlasting life k, did enter into a Covenant of grace: to deliver them out of the estate of sin and misery and to bring them into an estate of salvation by a Redeemer l?

k Eph. 1, 4

l Rom. 1:10
21, 22
Gal. 3, 12, 2
m 1 Tim. 2:5, 6

Q. Who Is the Redeemer of Gods elect?

A. The only Redeemer of Gods elect, is the Lord Jesus Christ m, who

being the eternal Son of God became man *n*, and so was and continueth to be God and man in two distinct Natures, and one Person for ever *o*.

n 2 John. 1. 14
Gal. 4: 4
o Rom. 9: 5
Luke 1: 35
Col. 2: 9

Q. How did Christ being the Son of God become man.

A. Christ the Son of God became man, by taking to himself a true body *p*, and a reasonable soul *q*, being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, and born of her *r*, yet without sin *s*.

Heb. 7: 24, 25
p Heb. 2: 14
16 and 10: 5
q Mat. 26: 33
r Luke: 11: 27
31, 35, 42
Gal. 4: 4
(Heb. 4: 15
2nd 7: 26

Q. What Offices doth Christ execute as our Redeemer?

A. Christ as our Redeemer executeth the Office of a Prophet, of a Priest and of a King, both in his estate of Humiliation, and Exaltation *t*.

Q. How doth Christ execute the Office of a Prophet?

A. Christ executeth the Office of a Prophet, in revealing to us, by his word and Spirit, the will of God for our salvation *u*,

t Act: 3: 31, 22
Heb. 12: 25
with 2 Cor: 13
13: Heb. 5: 5
6, 7, & 7: 25
Psa. 2: 6
Isai. 9, 6, 7.
Mar. 21. 5.
11, 2, 8, 9, 10, 11
u John 1: 18.
1 Pe: 1. 10, 11
12.
Joh. 13: 15 &c
20. 34.

Q. How doth Christ execute the Office of a Priest?

A. Christ executeth the Office of a Priest in his once offering up of himself a sacrifice to satisfy divine Justice *w*, and reconcile us to God *x*, and in making continual intercession for us *y*.

w Heb. 9. 14, 28
x Heb. 2. 17.
y Heb. 7. 24, 25

Q. How doth Christ execute the Office of a King?

A. Christ executeth the Office of a King, in subduing us to himself *z*, in

z Act: 15. 34
15: 16

a Isa. 33. 22.
b Isa. 12. 1, 2.

c 1 Cor. 15. 25.
Psalms 110.
throughout.

ruling *a*, and defending us *b*, and
restraining and conquering all his
our enemies *c*.

*Q. Wherein did Christs humiliation
sist?*

d Luke 2. 7.
e Galat. 4. 4.
f Heb. 2. 2, 3.
g Isaiah. 53. 2, 3.
h Luk. 22. 44.
i Marth. 27. 46.
k Phil. 2. 8.
l 1 Cor. 15. 3.
m Acts 2. 24.
n 15. 26, 27, 31.

A. Christs humiliation consisted
his being born, and that in a low
dition *d*, made under the Law *e*, unde
going the miseries of this life *f*,
wrath of God *g*, and the cursed dea
of the cross *h*, in being buried *i*,
continuing under the power of dea
for a time *k*.

Q. Wherein consisteth Christs exaltation?

o 1 Cor. 15. 4.
p Mark 16. 16.
q Eph. 1. 20.
r Acts 1. 11.
and 17. 31.

A. Christs exaltation consisteth in
rising again from the dead on the th
day *l*, in ascending up into Heaven
in sitting at the right hand of God
Father *u*, and in his coming to jud
the world at the last day *o*.

*Q. How are we made partakers of the
redemption purchased by Christ?*

s Job 1. 11, 12.
t Tit. 3. 5, 6.

A. We are made partakers of the
redemption purchased by Christ, by th
effectual application of it to us *p*, by
holy Spirit *q*.

*Q. How doth the Spirit apply to us the
redemption purchased by Christ?*

u Eph. 1. 13, 14.
v Joh. 6. 37, 39.
w Eph. 2. 8.
x Eph. 3. 17.
y 1 Cor. 1. 9.

A. The Spirit applyeth to us th
Redemption purchased by Christ, by
working faith in us *r*, and thereby
ting us to Christ in our effectual
ling *s*.

Q. What is effectual Calling?

A. Effectual

A. Effectual Calling is the work of Gods Spirit *t*, whereby convincing us of our sin and misery *u*, enlightning our minds in th know ledge of Christ *w*, and renewing our wills *x*, he doth perswade and enable us to imbrace Jesus Christ freely offered to us in the Gospel *y*.

t 2 Tim. 1. 9.
2 Thes. 2.
13 14.
u Act. 2. 37.
w Acts 26. 18.
x Ezekiel 36.
26, 27.
y John 6.
45.
Phil. 2 13.

Q. What benefits do they that are Effectually Called partake of in this life?

A. They that are effectually Called, do in this life partake of Justification *z*, Adoption *a*, Sanctification, and the several benefits which in this life do either accompany or flow from them *b*.

z Rom. 8. 30.
a Eph. 1. 5.
b 1 Cor. 1.
26, 30.

Q. What is Justification?

A. Justification is an act of God's free grace, wherein he pardoneth all our sins *c*, and accepteth us as righteous in his sight *d*, only for the righteousness of Christ imputed to us *e*, and received by Faith alone *f*.

c Rom 3.
24, 25. &c
46. 7, 8.
d 1 Cor. 5.
10, 21.
e Rom. 5. 17.
18, 19.
f Gal. 2. 16
Phil. 3. 9.

Q. What is Adoption?

A. Adoption is an act of Gods free grace *g*, whereby we are received into the number, and have a right to all the priviledges of the Sons of God *h*.

g 1 Joh. 3 1.
h Joh. 1. 12.
Ro. 8. 17.

Q. What is Sanctification?

A. Sanctification is the work of God's free grace *i*, whereby we are renewed in the whole man after the image of God *k*, and are enabled more and more to die unto sin, and live unto righteousness *l*.

i 2 Thes.
2. 13.
k Eph 4.
23, 24.
l Rom. 6.
4 6.

Q. What are the benefits which in this life do accompany or flow from Justification,

fication, Adoption, and Sanctification?

A. The benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification are, assurance of Gods love, peace of conscience *m*, joy in the Holy Ghost *n*, increase of grace *o*, and perseverance therein to the end *p*.

m Rom: 5:1, 2, 5
n Rom: 14:17
o Prov: 4:18
p 1 Joh: 5:13
1 Pet: 1, 5

Q. What benefits do believers receive from Christ at death?

A. The souls of believers are at their death made perfect in holiness *q* and do immediately pass into glory *r*; their bodies, being still united to Christ *s*, do rest in their graves *t*, till the Resurrection *u*.

q Heb: 12:23
r 2 Cor: 5:1
s 6, 8
t Phil: 1:23
u Luk: 13:43
v 1 Thel: 4:4
w 1 Tim: 5:7
x Job: 19:26, 27

Q. What benefits do believers receive from Christ at the resurrection?

A. At the Resurrection Believers being raised up in glory *w*. shall be openly acknowledged and acquitted in the day of Judgment *x*, and made perfectly blessed in full enjoying of God *y*, to all eternity *z*,

w 1 Cor: 15:43
x Mat: 25:23
y Mat: 10:32
z 1 Joh: 3:2
a Cor: 13:12
b 1 Thel: 4
c 18

Q. What is the duty which God requireth of man?

A. The duty which God requireth of man, is obedience to his revealed will *a*.

a Eccl: 6:8
1 Sam: 15:22

Q. What did God at first reveal to man, for the rule of his obedience?

A. The rule which God at first revealed to man for his obedience, was, the Moral Law *b*.

b Rom: 2: 14,
15. and 10. 5

Q. Where is the moral Law summarily comprehended?

A. The

A. The Moral Law is Summarily comprehended in the Ten Commandments c.

d Deut: 10:4

Q. *What is the sum of the ten Commandments?*

A. The sum of the Ten Commandments is to love the Lord our God, with all our heart, with all our soul, with all our strength, and with all our mind, and our neighbour as our selves d.

Matt: 22:37
38. 39. 40

Q. *What is the Preface to the ten Commandments?*

A. The Preface to the Ten Commandments, is in these words [*I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage e*]

Exod: 20:2

Q. *What doth the Preface to the ten Commands teach us?*

A. The Preface to the Ten Commandments teacheth us, that because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his Commandments f.

Luk: 17:15
1 Pet: 1:15, 16
17, 18, 19

Q. *Which is the first Commandment?*

A. The first Commandment is [*Thou shalt have no other Gods before me g:*]

Exod: 20:3.

Q. *What is required in the first Commandment?*

A. The first Commandment requireth us to know and acknowledge God to be the only true God, and our God h, and to worship and glorifie him accordingly i.

h 1 Chr: 16
9: Deut: 26, 17
i Mat: 4. 10
Psalm: 29. 2

Q. *What is forbidden in the first Commandment?*

G 4

A. The

2 Psal. 14. 1.

3 Rom. 1. 22.

*4 Psal. 81.
30, 12.*

*5 Rom. 2.
25, 26.*

A. The first Commandment forbiddeth the denying *k*, or not worshipping and glorifying the true God, as God and our God *m*, and the giving the worship and glory to any other which is due to him alone *n*.

Q. What are we specially taught by the words [Before me] in the first Commandment?

*6 Ezek. 9. 5.
7 Jer. 2. 23.*

A. These words [Before me] in the first Commandment, teach us, that God, who seeth all things, taketh notice of, and is much displeased with the sin of having any other God *o*.

Q. Which is the second Commandment?

A. The second Commandment [Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth, thou shalt not bow down thy self to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my Commandments *p*.]

*8 Exodus
20. 4, 5, 6.*

Q. What is required in the second Commandment?

*9 Deut. 32. 46
Mat. 23. 20.
Acts 2. 42.*

A. The second Commandment requireth the receiving, observing, and keeping pure and intire all such religious Worship and Ordinances as God hath appointed in his Word *q*.

Q. What

Q. What is forbidden in the second Commandment?

A. The second Commandment forbiddeth the worshipping of God by Images *r*, or any other way not appointed in his Word *s*.

r Deut. 4. 15.
16 17, 18, 19.
Exodus
32. 5, 8.
s Deut. 12.
31, 32.

Q. What are the Reasons annexed to the second Commandment?

A. The Reasons annexed to the second Commandment are, God's Sovereignty over us *t*, his propriety in us *u*, and the Zeal he hath to his own Worship *w*.

t Psal. 95.
2 3, 6.
u Psal. 45. 11.
w Exod. 34.
13, 14.

Q. Which is the third Commandment?

A. The third Commandment is, [Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain *x*.]

x Exodus
20. 7.

Q. What is required in the third Commandment?

A. The third Commandment requireth, the holy and reverent use of Gods Names *y*, Titles *z*, Attributes *a*, Ordinances *b*, Words *c*, and Works *d*.

y Mat. 6. 9.
Deut. 28. 58.
z Psal. 68. 4.
a Rev. 15. 3. 4.
b Mal. 1. 11 14
c Psal. 138. 1 2.
d Job 36. 24.

Q. What is forbidden in the third Commandment?

A. The third Commandment forbiddeth all profaning or abusing of any thing whereby God makes himself known *e*.

e Mal. 1. 6, 7 2.
& 2. & 13, 14

Q. What is the Reason annexed to the third Commandment?

A. The Reason annexed to the third Commandment is, that however the breakers of this Commandment may escape punishment from men, yet the

The shorter Catechism.

Lord our God will not suffer them to escape his righteous judgment f.

1 Sam: 2: 12

17: 22, 29

1 Sam: 3: 13

Deu: 28: 58, 59

Q. Which is the fourth Commandment?

A. The fourth Commandment is, Remember the Sabbath day to keep it holy: six dayes shalt thou labour and do all thy Work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid servant, nor thy cattel, nor the stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is: and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it g.]

Exod: 20
8, 9, 10, 11

Q. What is required in the fourth Commandment?

A. The fourth Commandment requireth the keeping holy to God such set times as he hath appointed in his Word, expressly one whole day in seven to be a holy Sabbath to himself h.

Deut. 5,
20, 13, 14.

Q. Which day of the seventh hath God appointed to be the weekly Sabbath?

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath: and the first day of the week ever since to continue to the end of the world, which is the Christian Sabbath i,

Q. How is the Sabbath to be sanctified?

A, The Sabbath is to be sanctified by a holy resting all that day k; even from

such

Gen: 2, 2, 3

1 Cor: 16. 1

Act: 20: 7

Ex: 20: 8, 10

such wordly imployments and recreations as are lawful on other days *l*, and spending the whole time in the publick and privat exercises of Gods worship *m*, except so much as is to be taken up in the works of necessity and mercy *n*.

l Exod: 16: 25
26: 27, 28
Neh: 13: 15, 16
17 18, 19 21,
22
m Luk. 4: 16
Act 20 7
P. 9: 11
112: 66: 23
n Mat: 12: 11
12, 13

Q. What is forbidden in the fourth Commandment?

A. The fourth Commandment forbiddeth the omission or careless performance of the duties required *o*, and profaning the day by idleness *p*, or doing that which is in it self sinful *q*, or by unnecessary thoughts, words, or works about wordly imployments or recreations *r*.

o Exek 22: 16
Amos 8: 5
Mal: 1: 13
p Act. 20: 7, 9
q Ezek: 23: 38

r Jer: 17: 24
25, 26
Isa: 58 13

Q. What are the reasons annexed to the fourth Commandment?

A. The Reasons annexed to the fourth Commandment are, Gods allowing us six days of the week for our own imployments *s*, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath day *t*.

s Exod. 20: 9

t Ezod: 2: 23

Q. Which is the fifth Commandment?

A. The fifth Commandment is: Honour thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee *u*,

u Exod: 20: 12

Q. What is required in the fifth Commandment?

A. The fifth Commandment requireth the preserving the honour, and performing the duties belonging to every one

w Ep^h 5.21.
x 1 P^r. 2. 17.
y Rom. 12.10.

one in their several places and relations, as Superiours w, Inferiours x, or Equals y.

Q. What is forbidden in the fifth Commandment?

A, The fifth Commandment forbiddeth the neglecting of, or doing any thing against the honour and duty, which belongeth to every one in their several places and relations z.

z Mat. 15.
4. 5. 6.
Ezek. 34. 2.
Rom. 13. 8.

Q. What is the reason annexed to the fifth Commandment?

A. The reason annexed to the fifth Commandment is, a promise of long life and prosperity (as far as may serve for God's glory, and their own good to all such as keep this Commandment a.

a Dent. 5. 16.
Eph. 6. 2, 3.

Q. Which is the sixth Commandment?

A. The sixth Commandment is, [Thou shalt not kill b.]

b Exodus
20. 13.

Q. What is required in the sixth Commandment?

A. The sixth Commandment requireth all lawfull endeavours to preserve our own life c. and the life of others d.

c Eph. 5.
28. 29.
d 2 Kings
18. 4.

Q. What is forbidden in the sixth Commandment?

A. The sixth Commandment forbiddeth, the taking away of our own life; or the life of our neighbour unjustly; and whatsoever tendeth thereunto e.

e Acts 16. 29.
Genesis 9. 6.

Q. Which is the seventh Commandment?

A. The seventh Commandment is, Thou shalt not commit adultery f.

f Exodus
20. 14.

Q. What is required in the seventh Commandment?

A. The seventh Commandment requireth the preservation of our own and our neighbours chastity, in heart, speech, and behaviour *g.*

Q. What is forbidden in the seventh Commandment?

5 1 Cor. 7. 2, 3.
5 31. 36.
Col. 4. 6, 7.
1 Pet. 3. 3.

A. The seventh Commandment forbiddeth all unchast thoughts, words and actions *h.*

h Mat. 15. 19.
8c 5. 28.
Eph. 5. 3, 4.

Q. Which is the eighth Commandment?

A. The eighth Commandment is, [Thou shalt not steal *i.*]

i Exod. 20. 15.

Q. What is required in the eighth Commandment?

A. The eighth Commandment requireth the lawful procuring and furthering the wealth and outward estate of our selves, and others *k.*

Q. What is forbidden in the eighth Commandment?

k Gen. 30. 30.
1 Tim. 5. 8.
Zech. 8. 15.
Lev. 25. 35.
Deut. 22.
2. 3. 4. 5.
Exodus
23. 4. 5.
Genesis 47.
41. 42.
1 Pr. 21. 17.
8c 23. 20, 22.
8c 28. 29.
Eph. 4. 28.

A. The eighth Commandment forbiddeth whatsoever doth, or may unjustly hinder our own, or our neighbours wealth or outward estate *l.*

Q. Which is the ninth Commandment?

A. The ninth Commandment is, [Thou shalt not bear false witness against thy neighbour *m.*]

m Exodus
20. 16.

Q. What is required in the ninth Commandment?

A. The ninth Commandment requireth the maintaining and promoting of truth between man and man *n.*, and of our own and our neighbours good name *o.*, especially in witness bearing *p.*

n Zech. 8. 16.
o 2 Job. v. 12.
p Prov. 15.
5. 15.

Q. What

The Shorter Catechism.

Q. What is forbidden in the ninth Commandment?

A. The ninth Commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own, or our neighbours good name q.

*q 1 Sam:16:28
L v:19:16
Psal:1:5:3*

Q. Which is the tenth Commandment?

A: The tenth Commandment is, Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbours r,]

r Exod:20:17:

Q. What is required in the tenth Commandment?

A. The tenth Commandment requireth full contentment with our own condition s. with a right and charitable frame of spirit toward our neighbour, & all that is his t,

*s Heb: 13: 5.
Tim: 6: 6.*

*t Job: 31: 29:
Rom: 12: 15.
1 Tim: 1: 5:
1 Cor: 13: 4:
5. 6, 7.*

A, What is forbidden in the tenth Commandment?

A. The tenth Commandment forbiddeth all discontentment with our own estate u, envying, or grieving at the good of our neighbour w, and all inordinate motions and affections to any thing that is his x.

*u 1 King: 21: 4
Esth: 5: 13.
2 Cor: 10: 10.
w Gal: 5:
26: J mes
3: 14: 19
2. Rom: 7: 7
8, & 13: 6.
Deu: 5: 21:
y Eccl: 7: 20
1 Jo: 11 8: 10:
Gal: 5: 17:
z Gen: 6: 5: &
8: 21:
Rom: 3: 9:
10 21:
Jam: 5: 2 to 13*

Q. Is any man able perfectly to keep the Commandments of God?

A, No meer man since the fall is able in this life perfectly to keep the Commandments of God; but doth daily break them in thought word and deed z.

Q. Are all transgressions of the Law equally heinous?

A. Some

A. Some sins in themselves, and by reason of several aggravations, are more hainous in the sight of God than others *a*.

a Ezek: 8:6 1
13: 15:
1 Joh: 5: 16:
Psal: 78: 17:
30: 56.

Q. What doth every sin deserve?

A. Every sin deserveth Gods wrath and curse, both in this life, and that which is to come *b*.

b Eph: 5: 6:
Gal: 3: 10:
Rom: 5: 39:
Mat: 25: 41.

Q. What doth God require of us that we may escape his wrath and curse due to us for sin?

A. To escape the wrath and curse of God due to us for sin, God requireth of us Faith in Jesus Christ, Repentance unto life, with the diligent use of all the outward means, whereby Christ communicateth to us the benefits of Redemption *d*.

c Act: 20: 28

Q. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace *g*, whereby we receive, and rest upon him alone for salvation, as he is offered to us in the Gospel *f*.

d Prov: 2: 7:
to 6, & 8: 33:
to the end.
Isai: 53: 3:
e Heb: 18: 36.

f John 1: 12.
1: 16: 3: 4:
Gal: 2: 16:

Q. What is Repentance unto Life?

A. Repentance unto life is a saving grace *g*, whereby a sinner out of a true sense of his sin *h*, and apprehension of the mercy of God in Christ *i*, doth, with grief and hatred of his sin, turn from it unto God *k*, with full purpose of, and endeavour after new obedience *l*.

g Act: 11: 18:
h Act: 2: 37:
i Joel 2: 12:
j Jer: 3: 22.

k J r: 31: 18: 29
Ezek 36: 31.
l 1 Cor 7: 11:
11: 1: 16: 17.

What are the outward means whereby Christ communicateth to us the benefits of Redemption.

A. The outward and ordinary means whereby Christ communicats to us the be-

benefits of Redemption, are his ordinances; especially the Word, Sacraments, and Prayer: all which are made effectual to the elect for Salvation *m*.

m Matthew
28. 19, 20.
Acts 2. 42,
46, 47.

Q. How is the Word made effectual to salvation?

A. The Spirit of God maketh the Reading, but especially the Preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation *n*.

n Neh. 8. 18.
1 Cor. 14.

24, 25.
Acts 26, 18.

Psal. 19. 8.

Acts 20. 32.

Rom. 15. 4.

2 Tim. 3. 15.

16, 17.

Romans 10.

14, 15.

o Pro. 8. 34.

p 1 Pet. 1. 5.

q Psal. 119. 18.

r Heb. 4. 2.

1 Thes. 2. 12.

s Psal. 119. 21.

t Luke 8. 15.

James 1. 25.

Q. How is the Word to be read and heard that it may become effectual to salvation?

A. That the Word may become effectual to salvation, we must attend thereunto with diligence *o*, preparation *p*, and Prayer *q*, receive it with faith and love *r*, lay it up in our hearts *s*, and practise it in our lives *t*.

Q. How do the Sacraments become effectual means of salvation?

A. The Sacraments become effectual means of Salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ *a*, and the working of his Spirit, in them that by faith receive them *w*.

w 1 Pet. 3. 21.

Lam. 3. 11.

1 Cor. 3. 6, 7.

x 1 Cor.

22. 13.

Q. What is a Sacrament?

A. A Sacrament is an holy Ordinance instituted by Christ, wherein by sensible signs, Christ and the benefits of the New Covenant are represented, sealed, and applied to believers *x*.

x Genesis

17. 7, 10.

Exod. 12. ch.

1 Cor. 11. 23, 26

Q. Which

Q. Which are the Sacraments of the new Testament?

A. The Sacraments of the New Testament are Baptism *y*, and the Lord's Supper *z*.

y Mat. 28.

19.

z Mat. 26. 26.

27, 28.

Q. What is Baptism?

A. Baptism is a Sacrament, wherein the washing with water, in the Name of the Father, and of the Son, and of the Holy Ghost *a*, doth signifie and seal our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace, and our engagement to be the Lords *b*.

a Mat. 28. 19.

b Rom. 6.

Gal. 3. 27.

Q. To whom is Baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible Church, till they profess their faith in Christ, and obedience to him *c*, but the Infants of such as are members of the visible Church are to be baptized *d*.

c Act. 2. 38, 39.

37. & 2. 28.

d Act. 2. 38, 39.

Gen. 17. 10.

with Col. 2. 11, 12.

1 Cor. 6. 11.

Q. What is the Lords Supper?

A. The Lords Supper is a Sacrament, wherein, by giving and receiving Bread and Wine according to Christs appointment, his death is shewed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace *e*.

e 1 Cor. 11. 23.

24, 25, 26.

& 10. 16.

Q. What is required to the worthy receiving of the Lords Supper?

A. It

A. It is required of them that would worthily partake of the Lords Supper, that they examine themselves of their Knowledge, to discern the Lords Body *f*, of their Faith to feed upon him *g*, of their Repentance *h*, love *i*, and new obedience *k*, lest comming unworthily, they eat and drink judgement to themselves *l*.

f 1 Cor. 11.
28, 29
g 2 Cor. 13. 5
h 1 Cor. 11. 31
i 1 Cor. 10
16, 17.
k 1 Cor. 5. 7.
7, 8
l 1 Cor 11. 28
29.

Q. What is Prayer ?

A. Prayer is an offering up of our desires to God *m*, for things agreeable to his will *n*, in the Name of Christ *o*, with confession of our sins *p*, and thankful acknowledgment of his mercies *q*.

m Psa. 62. 8.

n. 1 Joh. 5. 14.
o John. 25. 23.
p Psa. 32. 5.
q Dan. 9. 4.
q Phil. 46.

Q. What rule hath God given for our direction in prayer ?

A. The whole Word of God is of use to direct us in prayer *r*, but the special rule of direction, is that form of prayer which Christ taught his Disciples, commonly called, *The Lords Prayer* *s*.

r 1 Joh. 5. 14.

s Mat. 5. 2.
11. 12. 13.
Luk. 11. 2. 3. 4

Q. What doth the Preface of the Lords Prayer teach us ?

A. The Preface of the Lords Prayer, which is [*Our Father which art in Heaven* *t*] teacheth us to draw near to God with all holy reverence, and confidence as children to a father, able and ready to help us *u*, and that we should pray with and for others *w*.

u Rom. 8. 15.
Luk. 11. 15.
w Act. 12. 5
1 Tim. 2. 1. 2.

Q. What do we pray for in the first Petition ?

A. In the first Petition [which is, *Hallowed be thy Name* *x*,] we pray, that

x Mat. 6.

God

God would enable us and others to glorifie him in all that whereby he maketh himself known y, and that he would dispose all things to his own glory z.

y Psal. 67. 27.
z. Psal. 83.
throughout

Q. What do we pray for in the second Petition ?

A. In the second Petition, [which is Thy Kingdom come a,] we pray that Satans Kingdom may be destroyed b, and that the Kingdom of Grace may be advanced c, our selves and others brought unto it, and kept in it d, and that the Kingdom of Glory may be hastned e.

a Mat. 6. 10.
b Psal. 68.
17. 18.

c Rev. 16. 10. 14.
d 2 Thes. 3. 1. 1
Rom 16 17.
Joh. 17. 9 20.
e Rev. 22. 23.

Q. What do we pray for in the third Petition ?

A. In the third Petition, [which is Thy will be done on earth as it is in heaven f,] we pray that God by his grace would make us able and willing to know, obey and submit to his will in all things g, as the Angels do in heaven h,

Mat. 6. 10.

Q. What do we pray for in the fourth Petition ?

A. In the fourth Petition, [which is Give us this day our daily bread i,] we pray that of Gods free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them k.

g Psal. 67.
throughout
Psal. 110. 16.
Mat. 26. 39.
2 Sam. 15. 25.
Job 1. 21.
h Psal. 103.
20. 21.
i Mat. 6. 11.

Q. What do we pray for in the fifth Petition ?

k Prov. 30. 89.
Gen. 28 20.
1 Tim. 4. 4. 5

A. In the fifth Petition, [which is, forgive us our debts as we forgive our debtors l,] we pray, that God for Christs sake would freely pardon all our sins m ;
which

l Mat. 6. 12.
m Psal. 51.
1. 2. 7. 9
Dan. 9. 17.
18. 19.

which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others *n*.

n Luk. 11. 4.
Mat. 18. 35.

Q. What do we pray for in the sixth Petition ?

A. In the sixth Petition, [which is, *And lead us not into temptation, but deliver us from evil* o,] we pray, that God would either keep us from being tempted to sin *p*, or support and deliver us when we are tempted *q*.

p Mat. 6. 13.

q Mat. 6. 13.

q 2 Cor. 12.
v. 8.

Q. What doth the conclusion of the Lords Prayer teach us ?

A. The conclusion of the Lords Prayer, which is, [*For thine is the Kingdom, the power, and the glory, for ever : Amen* r,] teacheth us to take our encouragement in prayer from God only *s*, and in our prayers to praise him, ascribing Kingdom, power, and glory to him *t*, and in testimony of our desire, and assurance to be heard, we say, *Amen* u.

r Mat. 6. 13.

s Dan. 9. 4, 7, 8
9, 16 17, 18, 19

t 1 Chr. 29. 10,
11, 12, 13.

u 1 Cor. 14. 16
Rev. 22. 20, 21

F I N I S.

The Ten Commandments,

Exod. 20.

GOD spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth, thou shalt not bow down thy self to them, nor serve them: For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember the Sabbath-day to keep it holy: Six days shalt thou labour and do all thy work: but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.

V. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbours.

The

66 The Lords Prayer, Matth. 6.

Our Father which art in heaven. Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.

The Creed.

I Believe in God the Father Almighty, maker of heaven and earth: And in Jesus Christ his only Son our Lord, which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontious Pilate, was crucified, dead and buried: He descended into hell, (*) the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead: I believe in the Holy Ghost, the holy Catholick Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

* i. e. Continued in the state of the dead, and under the power of death till the third day.

()
SO much of every Question both in the Larger and Shorter Catechism, is repeated in the Answer, as maketh every Answer an intire Proposition or Sentence in it self: to the end the Learner may further improve it upon all occasions, for his increase in Knowledge and Piety, even out of the course of Catechising as well as in it.

And albeit the Substance of the Doctrine comprised in that Abridgement, commonly called, The Apostles Creed, be fully set forth in each of the Catechisms; so as there is no necessity of inserting the Creed it self, yet it is here annexed, not as though it were composed by the Apostles, or ought to be esteemed Canonical Scripture, as the Ten Commandments, and the Lords Prayer (much less a Prayer, as ignorant People have been apt to make both it and the Decalogue) but because it is a brief sum of the Christian Faith, agreeable to the Word of God, and antiently received in the Churches of Christ.

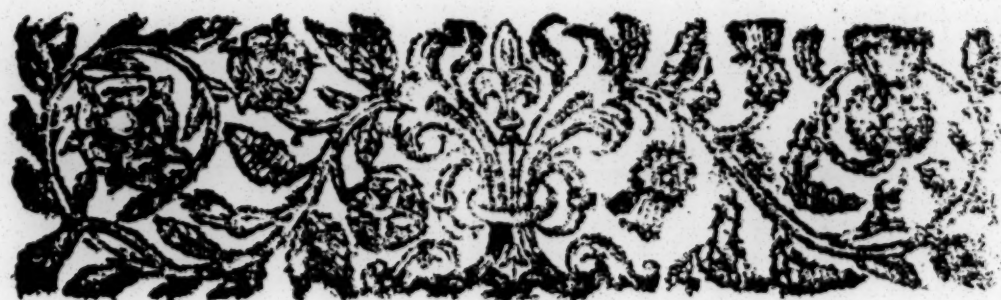
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THE
SUMM
OF SAVING
KNOWLEDGE,
with the
Practical Use thereof.

John 6. 37.

*All that the Father giveth me, shall come to me : and
him that cometh to me, I will in no wise cast out.*



EDINBURGH,

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son*, Printer to his most sacred Majesty, Anno
DOM. 1697.

A Brief Sum of
CHRISTIAN DOCTRINE

Contained in

Holy **SCRIPTURE**, and holden forth in the **CONFES-**
SION of **FAITH** and **CATECHISMS**.

Agreed upon by the **ASSEMBLY** of **DIVINES** at *West-*
minster; and received by the General Assembly of the Kirk
of **SCOTLAND**.

*The Summ of Saving Knowledge may be taken up in these four
Heads, 1. The woful condition wherein all Men are by na-
ture, through breaking the Covenant of Works. 2. The re-
medy provided for the Elect in Jesus Christ, by the Covenant of
Grace. 3. The means appointed to make them partakers of
this Covenant. 4. The blessings which are effectually conveyed
unto the Elect by these means. Which four Heads are set down
each of them in some few Propositions.*

HEAD I.

Our woful condition by nature, through breaking the Cove-
nant of Works.

Hof. 13. 9. *O Israel, thou hast destroyed thy self.*

I.

THE Almighty and eternal God, the Father, the Son, and
the Holy Ghost, three distinct Persons in one and the same
undivided God-head, equally infinite in all perfections,
did before time most wisely decree, for his own Glory, what-
soever cometh to pass in time: and doth most holily and infalli-
bly execute all his Decrees, without being partaker of the sin
of any creature.

II. This God in six days made all things of nothing very
good in their own kind, in special he made all the Angels
holy

holy: and he made our first Parents *Adam* and *Eve*, the root of all mankind, both upright and able to keep the Law written in their heart: which Law they were naturally bound to obey under pain of death; but God was not bound to reward their service, till he entered in a covenant or contract with them, and their posterity in them, to give them eternal life upon condition of perfect personal obedience, withal threatening death in case they should fail. This is the Covenant of Works.

III. Both Angels and Men were subject to the change of their own free will, as experience proved (God having reserved to himself the incommunicable property of being naturally unchangeable,) For many Angels of their own accord fell by sin from their first estate, and became Devils: our first Parents being enticed by Satan, one of these Devils speaking in a Serpent, did break the Covenant of Works, in eating the forbidden fruit, whereby they and their posterity being in their loyns, as branches in the root, and comprehended in the same Covenant with them, became not only liable to eternal death, but also lost all ability to please God; yea, did become by nature enemies to God, and to all spiritual good, and inclined only to evil continually. This is our Original sin, the bitter root of all our actual transgressions, in thought, word, and deed.

Head 2. The remedy provided in Jesus Christ for the Elect by the Covenant of Grace, *Hos. 13. 9. O Israel, thou hast destroyed thyself, but in me is thine help.*

Albeit man, having brought himself into this woful condition, be neither able to help himself, nor willing to be helped by God out of it, but rather inclined to ly still unfeeling of it, till he perish; yet God for the glory of his rich grace hath revealed in his Word a way to save sinners, to wit: by faith in Jesus Christ, the eternal Son of God, by vertue of and according to the tenor of the covenant of Redemption made and agreed upon, between God the Father, and God the Son, in the counsel of the Trinity before the World began.

II. The sum of the covenant of Redemption is this; God having freely chosen unto life; a certain number of lost mankind, for the Glory of his rich Grace, did give them before the World began, unto God the Son appointed Redeemer, that upon condition he would humble himself so far as to assume the humane nature of a soul and a body, unto personal union with his Divine Nature, and submit himself to the Law as surety for them, and satisfy justice for them, by giving obedience in

their name, even unto the suffering of the cursed death of the Cross, he should ransom and redeem them all from sin and death, and purchase unto them righteousness and eternal life, with all saving graces leading thereunto, to be effectually, by means of his own appointment, applied in due time to every one of them. This condition the Son of God (who is Jesus Christ our Lord) did accept before the World began, and in the fulness of time came into the World, was born of the Virgin Mary, subjected himself to the Law, and compleatly payed the ransom on the Cross ; but by virtue of the foresaid bargain made before the World began, he is in all ages since the fall of Adam, still upon the work of applying actually the purchased benefites unto the Elect : and that he doth by way of entertaining a Covenant of free grace and reconciliation with them, through faith in himself, by which Covenant he makes over to every believer a right and interest to himself, and to all his blessings.

III. For the accomplishment of this Covenant of Redemption, and making the Elect partakers of the benefites thereof in the Covenant of Grace, Christ Jesus was clad with the threefold Office of Prophet, Priest, and King, Made a Prophet to reveal all saving knowledge to his people, and to perswade them to believe and obey the same. Made a Priest, to offer up himself a sacrifice once for them all, and to interceed continually with the Father for making their persons and services acceptable to him. And made a King, to subdue them to himself, to feed and rule them by his own appointed Ordinances, and to defend them from their enemies.

Head 3. The outward means appointed to make the Elect partakers of this Covenant, and all the rest that are called to be inexcusable, *Mat. 22. 14. Many are called.*

THe outward means and ordinances for making men partakers of the Covenant of Grace, are so wisely dispensed, as the Elect shall be infallibly converted and saved by them, and the Reprobate, among whom they are not, be justly stumbled. The means are especially these four. 1. The Word of God. 2. The Sacraments. 3. Kirk-Government. 4. Prayer. In the Word of God preached by sent messengers, the Lord makes offer of grace to all sinners, upon condition of faith in Jesus Christ, and whosoever do confess their sin, accept of Christ offered, and submit themselves to his Ordinances, he will have both them and their children received into the ho-

our and priviledges of the Covenant of Grace. By *the Sacraments* God will have the Covenant sealed for confirming the bargain, on the foresaid condition. By *Kirk Government*, he will have them hedged in, and helped forward unto the keeping of the Covenant. And by *Prayer*, he will have his own glorious grace promised in the Covenant, to be daily drawn forth, acknowledged, and imployed. All which means are followed either really, or in profession only; according to the quality of the Covenanters, as they are true or counterfeit believers.

II. The Covenant of Grace set down in the Old Testament before Christ came, and in the New since he came, is one and the same in substance, albeit different in outward Administration: for the Covenant in the Old Testament, being sealed with the Sacraments of Circumcision and the Paschal Lamb, did set forth Christ's death to come, and the benefit purchased thereby, under the shadow of bloody sacrifices, and sundry ceremonies; but since Christ came, the Covenant being sealed by the Sacraments of Baptism, and the Lord's Supper, do clearly hold forth Christ already crucified before our eyes, victorious over death, and the grave, and gloriously ruling heaven and earth, for the good of his own people.

Head 4. The blessings which are effectually conveyed by these means to the Lord's Elect, or chosen ones, Mat. 22. 14. *Many are called, but few are chosen.*

BY these outward ordinances, as our Lord makes the reprobate inexcusable, so in the power of his Spirit he applies unto the Elect effectually, all saving grace purchased to them in the Covenant of Redemption, and maketh a change in their persons. In particular. 1. He doth Convert or regenerate them, by giving spiritual life to them, in opening their understandings, renewing their wills, affections, and faculties, for giving spiritual obedience to his commands. 2. He gives them saving Faith, by making them, in the sense of deserved condemnation, to give their consent heartily to the Covenant of Grace, and to embrace Christ Jesus unfainedly. 3. He gives them repentance, by making them, with godly sorrow in the hatred of sin, and love of righteousness, turn from all iniquity to the service of God. And 4. He sanctifies them, by making them go on and persevere in faith, and spiritual obedience to the Law of God, manifested by fruitfulness in all duties, and doing good works, as God offereth occasion.

H. Together with this inward change of their persons, God changes also their estate, for so soon as they are brought by Faith into the Covenant of Grace. 1. He justifies them, by imputing unto them that perfect obedience which Christ gave to the Law, and the satisfaction also which upon the cross Christ gave unto justice in their name. 2. He Reconciles them, and makes them friends to God, who were before enemies to God. 3. He Adopts them, that they shall be no more children of Satan, but children of God, enriched with all spiritual priviledges of his Sons. And last of all, after this warefare in this life is ended, he perfects the Holiness, and Blessedness, first of their souls at their death, and then both of their souls and their bodies, being joyfully joyned together again in the Resurrection, at the day of his glorious coming to judgment, when all the wicked shall be sent away to Hell, with Satan whom they have served, but Christ's own chosen and redeemed ones, true believers, students of holiness, shall remain with himself for ever, in the state of *Glorification*.

The Practical Use of Saving Knowledge, contained in Scripture, and holden forth briefly in the foresaid Confession of Faith and Catechisms.

THe chief general use of Christian Doctrine is, to convince a man of sin, and of righteousness, and of judgment, *Joh. 16. 8.* partly by the Law or Covenant of Works, that he may be humbled and become penitent; and partly by the Gospel or Covenant of Grace, that he may become an untainted believer in Jesus Christ, and be strengthened in his faith upon solid grounds and warrands, and give evidence of the truth of his faith by good fruits, and so be saved.

The Sum of the Covenant of Works, or of the Law, is this, *If thou do all that is commanded, and not fail in any point, thou shalt be saved: But if thou fail, thou shalt die. Rom. 10. 5. Gal. 3. 10. 12.*

The Sum of the Gospel or Covenant of Grace and Reconciliation is this, *If thou flee from deserved wrath, to the true Redeemer Jesus Christ (who is able to save to the uttermost, all that come to God through him) thou shalt not perish but have eternal life, Rom. 10. 8, 9, 11.*

For convincing a man of sin, of righteousness, and of judgment by the Law, or Covenant of Works, let these Scriptures among many mo be made use of.

1. For convincing a man of sin by the Law: consider Jer. 17. 9, 10.

THe heart is deceitful above all things, and desperately wicked, who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

Here the Lord teacheth these two things.

1. That the fountain of all our miscarriage and actual sinning against God is in the heart, which comprehendeth the mind, will, affections, and all the powers of the soul, as they are corrupted and defiled with original sin; the mind being not only ignorant and incapable of saving truth, but also full of error and enmity against God, and the will and affections being obstinately disobedient unto all of God's directions, and bent toward that only which is evil; *The heart, faith he, is deceitful above all things, and desperately wicked; yea, and unsearchably wicked, so that no man can know it: and Gen. 6. 5. Every imagination of the thoughts of mans heart is only evil continually (saith the Lord) whose testimony we must trust in this and all other matters: and experience also may teach us, that will God makes us deny our selves, we never look to God in any thing, but fleshly self-interest alone doth rule us, and move all the wheels of our actions.*

2. That the Lord bringeth our original sin, or wicked inclination, with all the actual fruits thereof, unto reckoning before his judgment-seat; *for he searcheth the heart, and tryeth the reins, to give every man according to his ways, and according to the fruit of his doings.*

Hence let every man reason thus:

What God and my guilty conscience beareth witness of, I am convinced that it is true.

But God and my guilty conscience beareth witness, that my heart is deceitful above all things, and desperately wicked; and that all the imaginations of my heart, by nature, are only evil continually.

Therefore I am convinced that this is true.

Thus a man may be convinced of sin by the Law.

2. For convincing a man of Righteousness by the Law: consider, Gal. 3. 10.

AS many as are of the works of the Law, are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the Law, to do them.

Here the Apostle teacheth us three things.

1. That, by reason of our natural sinfulness, the impossibility of any mans being justified by the works of the Law is so certain, that whosoever do seek justification by the works of the Law, are liable to the curse of God, for breaking of the Law; for, as many as are of the works of the Law, are under the curse, saith he.

2. That unto the perfect fulfilling of the Law, the keeping of one or two of the precepts, or doing of some, or of all duties (if it were possible) for all times is not sufficient; for the Law requireth that a man continue in all things which are written in the book of the Law, to do them.

3. That because no man can come up to this perfection, every man by nature is under the curse: for the Law saith, Cursed is every one that continueth not in all things which are written in the book of the Law, to do them.

Now to be under the curse, comprehendeth all the displeasure of God, with the danger of the breaking forth more and more of his wrath upon soul and body, both in this life, and after death perpetually, if grace do not prevent the full execution thereof.

Hence let every man reason thus.

Whosoever, according to the covenant of Works, is liable to the curse of God, for breaking the Law, times & ways out of number, cannot be justified, or find righteousness by the works of the Law.

But I (may every man say) according to the Covenant of Works, am liable to the curse of God, for breaking the Law times and ways out of number.

Therefore I cannot be justified, or have righteousness by the works of the Law.

Thus may a man be convinced of righteousness, that it is not to be had by his own works, or by the Law.

3. For convincing a man of judgment by the Law, consider, 2 Thes. 1. 7.

THe Lord Jesus shall be revealed from heaven with his mighty Angels; verse 8. in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. verse 9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory

glory of his power. vers. 10. *When he shall come to be glorified in his saints, and to be admired in all them that believe.*

Wherein we are taught, that our Lord Jesus, who now offers to be Mediator for them who believe in him, shal at the last day come, armed with flaming fire, to judge, condemn, and destroy all them who have not believed God, have not received the offer of grace made in the Gospel, nor obeyed the Doctrine thereof: but remain in their natural state, under the Law or Covenant of Works,

Hence let every man reason thus.

What the righteous judge hath forwarned me shall be done the last day, I am sure is just judgment.

But the righteous judge hath forwarned me, that if I do not believe God in time, and obey not the Doctrine of the Gospel, I shall be secluded from his presence and his glory, at the last day, and be tormented in soul and body for ever.

Therefore I am convinced that this is just judgment.

And I have reason to thank God heartily, who hath forwarned me to flee from the wrath which is to come.

Thus every man may be, by the Law or Covenant of Works, convinced of judgment, if he shal continue under the Covenant of Works, or shall not obey the Gospel of our Lord Jesus.

For convincing a man of sin, righteousness and judgment by the Gospel.

AS for convincing a man of sin, and righteousness, and judgment, by the Gospel, or Covenant of Grace, he must understand three things.

1. That not believing in Jesus Christ, or refusing of the Covenant of Grace, offered in him, is a greater and more dangerous sin, than all other sins against the Law; because the hearers of the Gospel not believing in Christ, do reject Gods mercy in Christ the only way of freedom from sin & wrath, & will not yield to be reconciled to God. 2. Next, he must understand that perfect remission of sin, and true righteousness, is to be had only by faith in Jesus; because God requireth no other conditions but faith, and testifies from heaven, that he is well pleased to justify sinners upon this condition. 3. He must understand, that upon righteousness received by faith, judgment shall follow on the one hand. to the destroying of the works of the Devil in the believer, & to the perfecting of the work of Sanctification in him with power: & that upon refusing to take righteousness by faith in Jesus Christ, judgment shall follow, on the other hand, to the condemnation

condemnation of the misbeliever, and destroying of him with Satan and his servants for ever.

For this end let these passages of Scripture, among many others serve to make the greatness of the sin of not believing in Christ appear, or to make the greatness of the sin of refusing of the Covenant of Grace, offered to us in the offering of Christ unto us, let the fair offer of Grace be looked upon as it is made: Isa. 55. 3. *Incline your ear and come unto me, (saith the Lord) hear and your soul shall live, and I will make an everlasting Covenant with you, even the sure mercies of David.* That is, if ye will believe me, and be reconciled to me, I will by Covenant give unto you Christ, and all saving grace in him; repeated, Act. 13. 34.

Again consider, that this general offer in substance is equivalent to a special offer made to every one in particular, as appeareth by the Apostles making use of it, Act. 16. 31. *Believe in the Lord Jesus Christ, and thou shalt be saved and thy house.* The reason of which offer is given, Joh. 3. 16. *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.* Seing then this great salvation is offered in the Lord Jesus, whosoever believe not in him, but look for happiness some other way, what doth he else but observe lying vanities, and forsake his own mercy, which he might have had in Christ, Jonah 2. 8, 9. *What doth he else but blaspheme God in his heart, as it is said. 1 Joh. 5. 10. He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son: and this is the record that God hath given to us eternal life, and this life is in his Son; and that no sin against the Law is like unto this sin, Christ testifies, Joh. 15. 22. If I had not come and spoken to them, they had not had sin; but now they have no clock for their sin.* This may convince a man of the greatness of sin of not believing in Christ.

For convincing a man of righteousness to be had only by Faith in Jesus Christ, consider how, Rom. 10. 3, 4.

IT is said, that the Jews being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. (and so they perished) for Christ is the end of the Law for righteousness to every one that believeth, and Act. 13. 34. *By Christ Jesus, all that believe are justified from all things from which*

which ye could not be justified by the Law of Moses. And 1 Joh. 1. 7. The blood of Jesus Christ, his Son, cleanseth us from all sin.

For convincing a man of judgment, if a man imbrace this righteousness: consider, 1 Joh. 3. 8. For this purpose the Son of God was manifested, that he might destroy the works of the Devil: and Heb. 9. 14. How much more shal the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God.

But if a man imbrace not this righteousness, his doom is pronounced, Joh. 3. 18. He that believeth not is condemned already; because he hath not believed on the Name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men love darkness rather than light.

Hence let the penitent desiring to believe, reason thus:

What doth suffice to convince all the Elect in the world of the greatness of the sin of not believing in Christ, or refusing to flee to him for relief from sins done against the Law, and from wrath due thereto; and what sufficeth to convince them, that righteousness and eternal life is to be had by faith in Jesus Christ, or by consenting to the Covenant of Grace in him: and what sufficeth to convince them of judgment to be exercised by Christ, for destroying the works of the Devil in a man, and sanctifying and saving all that believe in him, may suffice to convince me also.

But what the Spirit hath said in these or the like Scriptures, sufficeth to convince the Elect world of the foresaid sin, and righteousness, and judgment.

Therefore as the Spirit hath said in these and other like Scriptures, serve to convince me thereof also.

Whereupon let the penitent desiring to believe, take with him words, and say heartily to the Lord. Seing thou sayest, seek ye my face, my soul answereth unto thee, thy face, Lord, will I seek. I have hearkned unto the offer of an everlasting Covenant of all saving mercies to be had in Christ, and I do heartily imbrace the offer, Lord let it be a bargain, Lord, I believe, help my unbelief: Behold, I give myself to thee, to serve thee in all things for ever, and I hope thy right hand shal save me; the Lord will perfect that which concerneth me. thy mercy, O Lord, endureth for ever, forsake not the works of thine own hands. Thus may a man be made an unfeigned believer in Christ.

For strengthening the mans faith who hath agreed unto the Covenant of Grace.

Because

BEcause many true believers are weak, and do much doubt, if ever they shall be sure of the soundness of their own Faith and effectual Calling, or made certain of their Justification and Salvation, when they see, that many who profess faith, are found to deceive themselves; let us see how every believer may be made strong in the faith, and sure of his own Election and Salvation upon solid grounds, by the sure warrands and true evidences of faith. To this end among many other Scriptures, take these following.

1. For laying solid grounds of faith, consider, 2 Pet.

1. 10.

Wherefore the rather, brethren, give diligence to make sure your Calling and Election; for if ye do these things ye shall never fall,

In which words the Apostle teacheth us these four things, for help and direction, how to be made strong in the faith.

1. That such as believe in Christ Jesus, and are fled to him for relief from sin and wrath, albeit they be weak in the faith, yet they are indeed children of the same Father with the Apostles; for so he accounteth of them, while he calleth them, *brethren.*

2. That albeit we be not sure, for the time of our Effectual Calling and Election, yet we may be made sure of both, if we use diligence, for this he presupposeth, saying, *Give diligence to make your calling and election sure.*

3. That we must not be discouraged, when we see many seeming believers prove rotten branches, and make defection, but we must the rather take the better heed to our selves: *Wherefore the rather, brethren, saith he, give all diligence.*

4. That the way to be sure both of our Effectual Calling, and Election, is to make sure work of our faith, by laying the grounds of it solidly, and bringing forth the fruits of our faith in new obedience constantly, *For if ye do these things saith he, ye shall never fall:* understanding by these things, what he had said of sound faith: *verse 1, 2, 3; 4.*

And what he had said of the bringing out of the fruits of faith, *verse, 5, 6, 7, 8 9.*

To this same purpose consider, Rom. 8. 1. *There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.* verse 2. *For the Law of the Spirit of life in Christ Jesus, hath made me free from the Law of sin and death.* verse 3. *For what the Law could not do, in that it was weak through the flesh, God sending his own Son,*

Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh. vers. 4. That the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Wherin the Apostle teacheth us these 4 things for laying of the ground of Faith solidly.

1. That every one is a true believer, who is in the sense of his sin, and fear of God's wrath, doth flee for full relief from both unto Jesus Christ alone, as the only mediator, and All-sufficient Redeemer of men, & being fled to Christ, doth strive against his own flesh, or corrupt inclination of nature, and studieth to follow the rule of Gods Spirit set down in his Word; for the man whom the Apostle doth here bless as a true believer, is a man in Christ Jesus, *who doth not walk after the flesh, but after the Spirit.*

2. That such persons as are fled to Christ, and do strive against sin, howsoever they may be possibly exercised under the sense of wrath and fear of condemnation, yet they are in no danger, for, *there is no condemnation (saith he) to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

3. That albeit the Apostle himself (brought in here for examples cause,) and all other true believers in Christ, be, by nature, under the Law of sin and death, or under the Covenant of Works (called the Law of sin and death, because it bindeth sin and death upon us, till Christ set us free) yet the Law of the Spirit of life in Christ Jesus, or the Covenant of Grace (so called, because it doth enable, and quicken a man to a spiritual life through Christ) doth set the Apostles and all true believers free from the Covenant of Works, and the Law of sin and death, so that every man may say with him, *The Law of the spirit of life, or the Covenant of Grace, hath made us free from the Law of sin and death, or covenant of Works.*

4. The fountain and first ground from whence our freedom from the curse of the Law doth flow, is the Covenant of Redemption, past betwixt God, and God the Son, as incarnate, wherein Christ takes the curse of the Law upon him, for sin, that the believer, who could not otherwise be delivered from the Covenant of Works, may be delivered from it. And this Doctrine the Apostle holdeth forth in these 4 branches. 1. That it was utterly impossible for the Law, or the Covenant of Works, to bring righteousness and life to a sinner; because it was weak. 2. That this weakness and inability of the Law, or Covenant of Works, is not the fault of the Law, but the

the fault of sinful flesh, which is neither able to pay the penalty of sin, nor to give perfect obedience to the Law (presuppose bygone sins were forgiven) the Law was weak (saith he) *through the flesh.* 3. That the righteousness and Salvation of sinners, which was impossible to be brought about by the Law, is brought to pass by sending God's own Son, Jesus Christ in the flesh, in whose flesh sin is condemned and punished, for making satisfaction in behalf of the Elect, that they might be set free. 4. That by his means the Law loseth nothing, because the righteousness of the Law is best fulfilled this way: First, by Christ's giving perfect active obedience in our name unto it in all things. Next by his paying in our name the penalty (due to our sins) in his death. And lastly, by his working of Sanctification in us, who are true believers, who strive to give new obedience unto the Law, and *walk not after the flesh, but after the Spirit.*

Warrands to believe.

FOR building our confidence upon this solid ground, these four warrands and special motives to believe in, Christ may serve; The 1st. whereof is God's hearty invitation holden forth. *Isai. 55. 1, 2, 3, 4, 5. Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come, and buy without money, and without price. vers. 2. Wherefore do ye spend your money for that which is not bread, and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight it self in fatness. vers. 3. Incline your ear. and come unto me: hear, and your soul shall live, and I will make an everlasting Covenant with you, even the sure mercies of David. vers. 4. Behold, I have given him for a witness to the people, a leader and a commander to the people, &c.*

Here (after setting down the precious ransom of our Redemption by the sufferings of Christ, and the rich blessings purchased to us thereby in the two former Chapters) the Lord in this Chapter,

1. Maketh open the offer of Christ and his grace, by proclamation of a free and gracious mercat of Righteousness & Salvation, to be had through Christ to every soul without exception, that truly desires to be saved from sin and wrath. *Ho, every one that thirsteth, saith he.*

2. He inviteth all sinners, that for any reason stand at distance with God, to come and take from him riches of grace running in

in Christ as a river, to wash away sin, and to flocken writh ;
Come ye to the waters, saith he.

3. Left any should stand back, in the sense of his own sinfulness or unworthiness, and in ability to do any good, the Lord calleth upon such persons in special, saying, *He that hath no money, come.*

4. He craveth no more of his merchant, but that he be pleased with the wares offered, which are grace, and more grace, and that he heartily consent unto , and imbrace this offer of grace, that so he may close a bargain, and a formal Covenant with God. *Come, buy without money (saith he) Come, eat, that is, consent to have, and take unto you all saving grace, make the wares your own, possess them, and make use of all blessings in Christ, whatsoever maketh for your spiritual life and comfort, use and enjoy it freely , without paying any thing for it, Come, buy wine and milk without money and without price, saith he.*

5. Because the Lord knoweth how much we are inclined to seek righteousness and life by our own performances and satisfaction, to have righteousness and life, as it were by the way of works, and how loath we are to imbrace Christ Jesus, and to take life by way of free grace, through Jesus Christ, upon the terms whereupon it is offered to us, therefore the Lord lovingly calls us off this our crooked and unhappy way, with a gentle and timous admonition, giving us to understand, that we shall but lose our labour in this our way, *Wherefore do ye spend your money (saith he) for that which is not bread, and your labour for that which satisfieth not.*

6. The Lord promiseteth to us solid satisfaction in the way of betaking our selves unto the grace of Christ, even true contentment, and fulness of spiritual pleasure, saying, *Hearken diligently unto me, and eat that which is good, and let your soul delight it self in fatness.*

7. Because faith cometh by hearing, he calleth for audience unto the explication of the offer, and calleth for believing of, and listning unto the truth, which is able to beget the application of saving faith, and to draw the soul to trust in God ; *Incline your ear, and come unto me (saith he.)* To which end the Lord promiseteth that this offer being received, shall quicken the dead sinner, & that upon the welcoming of this offer he will close the Covenant of Grace with the man that shall consent unto it, even an indissolvable Covenant of perpetual reconciliation and peace ; *Hearken, and your soul shall live, and I will make an everlasting Covenant with you. Which Covenant he declareth, shall be*

in substance of the assignation, and the making over of all the saving graces, which *David* (who is Jesus Christ, *Act. 13. 34, 35.* hath bought for us the covenant of Redemption, *I will make a covenant with you* (saith he) *in the sure mercies of David*; By *sure mercies*, he means saving graces, such as are righteousness, peace, and joy in the holy Ghost; Adoption, Sanctification, and Glorification, and whatsoever belongs to godliness and life eternal.

8. To confirm and assure us of the real grant of these saving mercies, and to perswade us of the reality of the covenant betwixt God and the believer of this word, the Father hath made a four-fold gift of his Eternal and only begotten Son.

First, To be incarnate and born for our sake, of the seed of *David*, his type, for which cause he is called here, and *Act. 13. 34.* (*David*, the true and Everlasting King of Israel) This is the great gift of God to man, *Job. 4. 10.* And here (I have given him to be *David*, or born of *David* to the people.)

Secondly, he hath made a gift of Christ, to be a witness to the people, both of the sure and saving mercies granted to the Redeemed in the covenant of Redemption, and also of the Father's willingness, and purpose to apply them, and to make them fast in the covenant of Reconciliation made with such as imbrace the offer; *I have given him* (saith the Lord here) *to be a witness to the people*; and truly he is a sufficient witness in this matter, in many respects. 1. Because he is one of the persons of the blessed Trinity, and party-contractor for us, in the covenant of Redemption, before the world was. 2. He is by office as Mediator the messenger of the covenant, and hath gotten commission to reveal it. 3. He began actually to reveal it in Paradise, where he promised, that the seed of the woman should bruise the head of the serpent. 4. He set forth his own death and sufferings, and the great benefites that should come thereby to us, in the types and figures of sacrifices and ceremonies before his coming. 5. He gave more and more light about this Covenant, speaking by his Spirit, from age to age in the holy Prophets. 6. He came himself, in the fulness of time, and did bear witness of all things belonging to this Covenant, and of Gods willing mind to take believers into it, partly by uniting our nature in one person with the Divine Nature: partly by preaching the good tidings of the Covenant with his own mouth; partly by paying the price of Redemption on the Cross, and partly by dealing still with his people from the beginning to this day to draw in, and to hold in the redeemed in this Covenant.

Thirdly,

Thirdly, God hath made a gift of Christ, *as a Leader to the people*, to bring us through all difficulties, and all afflictions and temptations, unto life, by his Covenant, and he it is, and no other, who doth indeed lead his own unto the Covenant, and in the Covenant, all the way on unto Salvation. 1. By the direction of his Word and Spirit. 2. By the example of his own life, in faith and obedience; even to the death of the Cross. 3. By his powerful working, bearing his redeemed ones in his arms, and causing them to lean on him, while they go up through the wilderness.

Fourthly, God hath made a gift of Christ to his people as a *Commander*; which office he faithfully exerciseth, by giving to his Kirk and people, Laws and Ordinances. Pastors and Governours, and all necessary Officers, by keeping Courts and Assemblies among them, to see that his Laws be obeyed: Subduing by his word, Spirit, and Discipline, his peoples corruptions: and by his wisdom and power, guarding them against all their enemies whatsoever.

Hence he who hath closed a bargain with God, may strengthen his faith by reasoning after this manner.

Whosoever doth heartily receive the offer of free grace made here to sinners, thirsting for righteousness and salvation, unto him by an everlasting Covenant belongeth Christ the true David with all his sure and saving mercies.

But I (may the weak believer say) do heartily receive the offer of free grace, made here to sinners, thirsting for righteousness and salvation.

Therefore unto me, by an everlasting Covenant belongeth Christ Jesus, with all his sure and saving mercies.

The second warrant and special motive to embrace Christ, & believe in him, is the earnest request that God maketh to us to be reconciled to him in Christ; holden forth, 1 Cor. 5. ver. 19, 20, 21

GOD was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. ver. 20. Now then we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God, ver. 21. For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.

Wherein the Apostle teacheth us these 9 Doctrines,

1. That the elect world, or the world of redeemed souls, are by nature in the state of enmity against God: This is presupposed in

the word *Reconciliation* ; for reconciliation, or renewing of friendship, cannot be, except betwixt these that have been at enmity.

2. That in all times by past, since the fall of *Adam*, Christ Jesus, the eternal Son of God, as Mediator : and the Father in him, hath been about the making friendship (by his Word and Spirit) betwixt himself and the elect world, *God* (saith he) *was in Christ reconciling the world to himself.*

3. That the way of reconciliation was in all ages one and the same in substance. *viz.* by forgiving the sins of them who do acknowledge their sins and their enmity against God, and do seek reconciliation and remission of sins in Christ: *for God* (saith he) *was in Christ reconciling the world to himself, by way of not imputing their trespasses to them.*

4. That the end and scope of the Gospel and whole Word of God is threefold. 1, It serveth to make people sensible of their sins, and of their enmity against God, and of their danger, if they should stand out and not fear God's displeasure. 2. The Word of God serveth to make men acquaint with the course which God hath prepared, for making friendship with him through Christ, *viz.* That if men shall acknowledge the enmity, and shal be content to enter into a Covenant of friendship with God through Christ, then God will be content to be reconciled with them freely. 3. The Word of God serveth to teach men how to carry themselves towards God, as friends, after they are reconciled to him. *viz.* to be loath to sin against him, and to strive heartily to obey his commandments, and therefore the Word of God here is called *the Word of reconciliation*, because it teacheth us what need we have of reconciliation, and how to make it, and how to keep the reconciliation or friendship, being made with God through Christ.

5. That albeit the hearing, believing, and obeying of this word, doth belong to all those to whom this Gospel doth come, yet the office of Preaching of it, with authority, belongeth to none but to such only as God doth call to this Ministry, and sendeth out with commission for this work; This the Apostle holdeth forth, *verse 18.* in these words, *he hath committed to us the word of reconciliation.*

6. That the Ministers of the Gospel should behave themselves as Christ's, Messengers ; and should closely follow their commission set down in the word, *Mat. 28. 19, 20.* and when they do so, they should be received by the people, as

Ambassadors.

Ambassadors from God ; for here the Apostle in all their names saith, *we are Ambassadors for Christ, as though God did beseech you by us.*

7. That Ministers in all earnestness of affection should deal with people, to acknowledge their sins, and their natural enmity against God more and more seriously : and to consent to the Covenant of Grace and embassy of Christ more and more heartily ; and to evidence more and more clearly their reconciliation by a holy carriage before God, thus he holdeth forth, when he saith, *we pray you be reconciled to God.*

8. That in the Ministers affectionat dealing with the people, the people should consider, that they have to do with God and Christ, requesting them by the Minister to be reconciled. and now there cannot be a greater inducement to break a sinners hard heart than God's making request to him for friendship : for when it became us, who have done so many wrongs to God, to seek friendship of God, he prevented us : and (O wonder of wonders !) he requesteth us to be content to be reconciled with him ; and therefore most fearful Wrath must abide them, who do set light by this request, and do not yield when they hear Ministers with commission, saying, *We are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christs stead be ye reconciled to God.*

9. To make it appear, how it cometh to pass that the Covenant of Reconciliation should be so easily made up betwixt God and a humble sinner fleeing to Christ, the Apostle leads us unto to the cause of it, holden forth in the Covenant of Redemption; the sum whereof is this ; *It is agreed betwixt God and the Mediator Jesus Christ the Son of God, surety for the redeemed, as parties contracters, that the sins of the redeemed should be imputed to innocent Christ, and be both condemned, and put to death for them, upon this very condition, that whosoever heartily consents to the Covenant of Reconciliation offered through Christ, shal by the imputation of his obedience unto them, be justified and holden righteous before God ; for God hath made Christ, who knew no sin to be sin for us, (saith the Apostle) that we might be made the righteousness of God in him.*

Hence may a weak believer strengthen his faith, by reasoning from this ground after this manner.

He that upon the loving request of God and Christ made to him by the mouth of his Ministers (having commission to that effect) hath imbraced the offer of perpetual reconciliation through Christ, and doth purpose by God's grace, as a reconciled person, to strive against sin, and to serve God to his power constantly, may be as

sure to have righteousness and eternal life given to him, for the obedience of Christ imputed to him, as it is sure that Christ was condemned and put to death for the sins of the redeemed imputed to him.

But I (may the weak believer say) upon the loving request of God and Christ, made to me by the mouth of his Ministers have embraced the offer of perpetual reconciliation through Christ, and do purpose by Gods grace, as a reconciled person to strive against sin, and to serve God to my power constantly.

Therefore I may be as sure to have righteousness and eternal life given to me for the obedience of Christ imputed to me, as it is sure that Christ was condemned and put to death for the sins of the redeemed imputed to him.

The third warrant and special motive to believe in Christ is the strait and awful command of God, charging all the hearers of the Gospel to approach to Christ, in the order set down by him and to believe in him, holden forth. 1 John 3. 23.

This is his Commandment, that we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment.

Wherein the Apostle giveth us to understand these five Doctrines.

1. That if any man shall not be taken with the sweet invitation of God, nor with the humble & loving request of God made to him to be reconciled, he shall find he hath to do with the Sovereign Authority of the highest Majesty; for this is his commandment that we believe in him, saith he.

2. That if any man look upon this command, as he hath looked here afore upon the neglected commandments of the Law; he must consider that this is a commandment of the Gospel, posterior to the Law, given for making use of the remedy of all sins; which if it be disobeyed, there is no other command to follow but this: Go ye cursed into the everlasting fire of hell; for this is his Commandment, the obedience of which is most pleasant in his sight, verse 22. And without which, it is impossible to please him, Heb. 11. 6.

3. That every one who heareth the Gospel must make conscience of the duty of lively faith in Christ, the weak believer must not think it presumption to do what is commanded: the person inclined to desperation must take up himself, and think upon obedience unto this sweet and saving command: the strong believer must dip more in the sense of his need he hath of Jesus Christ, and more and more grow in the obedience of this command; yea, the most impenitent, prophane and wicked person, must not thrust

out himself, or be thrust out by others, from orderly aiming at this duty, how desperate soever his condition seem to be; for he that *commands all men to believe in Christ*, doth thereby command all men to believe, that they are damned and lost without Christ; he thereby *commands all men to acknowledge their sins, and their need of Christ*, and in effect commands *all men to repent*, that they may believe in him. And whosoever do refuse to repent of their bygone sins, are guilty of disobedience to this command given to all hearers, but especially to these that are within the visible Church: for *this is his Commandment, that we should believe in the Name of his Son Jesus Christ*, saith he.

4. That he who obeyeth this commandment, hath built his Salvation on a solid ground, For first, he hath found the promised Messiah, compleatly furnished with all perfection unto the perfect execution of the Offices of *Prophet, Priest, and King*; for he is that *Christ* in whom the man doth believe. 2. He hath embraced a Saviour, who is able to save to the uttermost: yea, and who doth effectually save every one that cometh to God through him; for he is *Jesus* the true Saviour of his people from their sins. 3. He that obeyeth this command, hath built his Salvation on the Rock, that is, on the Son of God, to whom it is no robbery to be called equal to the Father, and who is worthy to be the object of saving Faith, and of spiritual Worship; for *this is his command (saith he) that we believe on the Name of his Son Jesus Christ*.

5. That he who hath believed on Jesus Christ (though he be freed from the curse of the Law) is not freed from the command and obedience of the Law, but tyed thereunto by a new obligation, and a new command from Christ; Which new command from Christ, importeth help to obey the command: unto which command from Christ the Father addeth his authority and command also; for *this is his commandment (saith John) that we believe on the Name of his Son Jesus Christ, and love one another, as he hath commanded us*. The first part of which command, , enjoyning belief in him, necessarily implyeth love to God, and so obedience to the first Table; for believing in God, and loving God, are inseparable. And the second part of the command enjoyneth love to our neighbour; (especially to the household of Faith) and so obedience to the second Table of the Law.

Hence may a weak believer strengthen himself by reasoning from this ground after this manner.

Whosoever in the sense of his own sinfulness, and fear of God's wrath,

wrath, at the command of God is fled to Jesus Christ, the only remedy of sin and misery, and hath engaged his heart to the obedience of the Law of love, his faith is not presumptuous or dead, but true and saving faith.

But I (may the weak believer say) *in the sense of my own sinfulness and fear of God's wrath am fled to Jesus Christ, the only remedy of sin and misery, and have engaged my heart to the obedience of the Law of love.*

Therefore my faith is not a presumptuous and dead faith, but true and saving faith.

The Fourth Warrant and special motive to believe in Christ, is *much assurance of life* given in case men shall obey the command of believing, and a *fearful certification of destruction* in case they obey not: holden forth, *Joh. 3. 35, 36.*

THe Father loveth the Son, and hath given all things into his hand, *v-r, 36. He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him.*

Wherein are holden forth to us these 5 following Doctrines.

1. That the Father is well satisfied with the undertakings of the Son, entered Redeemer and Surety to pay the ransom of believers, and to perfect them in holiness and salvation. *The Father loveth his Son, saith he; viz. As he standeth Mediator in our name, undertaking to perfect our Redemption in all points, The Father loveth him, that is, doth heartily accept his offer to do the work, and is well pleased with him; his soul delighteth in him, and resteth upon him, and maketh him, in his office, the receptacle of love and grace, and good will, to be conveyed by him to believers in him.*

2. That for fulfilling of the Covenant of Redemption, the Father hath given to the Son (as he standeth in the capacity of the Mediator) (or as he is God incarnate, the Word made flesh) all authority in heaven and earth, all furniture of the riches of grace, and of the Spirit and life, with all power, and ability; which union of the Divine Nature with the Humane, or which the fulness of the God-head, dwelling substantially in his Humane Nature or which the indivisible all sufficiency and omnipotency of the inseparable, every where present Trinity doth import of the work of Redemption, can require; *the Father (saith he) hath given all things into the Son's hand, to wit, for accomplishing his work.*

3. Great assurance of life is holden forth to all who shall heartily

heartily receive Christ, and the offer of the Covenant of grace and Reconciliation through him, *he that believeth on the Son (saith he) hath everlasting life*, for it is made fast unto him.

1. In God's purpose and irrevocable decree, as the believer is a man *elected* to life. 2. By effectual calling of him unto life by God, who as he is faithful, so will he do it. 3. By promise and everlasting Covenant sworn by God to give the believer strong consolation in life and death upon immutable grounds. 4. By a pawn and indentment under the great Seal of the Sacrament of the Lord's Supper, so oft as the believer shall come to receive the symbols and pledges of life. 5. In Christ the fountain and head of life, who is entered in possession, as Attorney for believers, in whom our life is so laid up, that it cannot be taken away. 6. By begun possession of spiritual life and regeneration, and a Kingdom consisting in righteousness, peace, and joy in the holy Ghost: erected within the believer, as arles of the full possession of everlasting life.

4. A fearful certification is given, if a man receive not the Doctrine concerning righteousness and eternal life to be had by Jesus Christ; *he that believes not the Son shall not see life*, that is, not so much as understand what it meaneth.

6. He further certifieth, that if a man receive not the Doctrine of the Son of God, he shall be burdened twice with the wrath of God, once as a born rebel by nature, he shall bear the curse of the Law, or the Covenant of works; and next he shall endure a great condemnation, in respect that light being come into the world, and offered to him, he hath rejected it, and loveth darkness rather than light, and this double wrath shall be fastned and fixed immoveably upon him, so long as he remaineth in the condition of misbelief, *the wrath of God abideth on him*, saith he.

Hence may the weak believer strengthen his faith, by reasoning from this ground after this manner.

Whosoever believeth the Doctrine delivered by the Son of God, and findeth himself partly drawn powerfully to believe him by the sight of life in him, and partly driven by the fear of God's wrath to adhere unto him, may be sure of right and interest to life eternal through him.

But, *sinful and unworthy I*, (may the weak believer say) *do believe the Doctrine delivered by the Son of God, and do feel myself partly drawn powerfully to believe in him, by the sight of life in him; and partly driven by the fear of God's wrath, to adhere unto him.*

Therefore I may be sure of my right and interest unto eternal life through him.

The Evidences of true Faith.

So much for the laying the grounds of Faith, and warrands to believe: now for evidencing of true Faith by fruits, these 4 Things are requisite. 1. That the believer be soundly convinced in his judgment, of his obligation to keep the whole Moral Law all the days of his life: And that not the less, but so much the more as he is delivered by Christ from the Covenant of Works, and curse of the Law. 2. That he endeavour to grow in the exercise and daily practice of godliness and righteousness. 3. That the course of his new obedience run in the right channel, that is, through Faith in Christ, and through a good conscience, to all the duties of love towards God and man. 4. That he keep strait communion with the fountain Christ Jesus, from whom grace must run along for furnishing of good fruits.

For the first, viz. To convince the believer, in his judgment, of his obligation to keep the Moral Law, among many passages, take Mat. 5. 16.

Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven, verse 17. Think not that I am come to destroy the Law or the Prophets: I am not come to destroy, but to fulfill. vers. 18. For verily I say unto you, till heaven and earth pass away, one jot, or one tittle shall in no wise pass from the Law, till all be fulfilled. vers. 19. Whosoever therefore shall break one of these least Commandments, and shall teach men so, he shall be called least in the Kingdom of Heaven: but whosoever shall do, and teach them, the same shall be called great in the Kingdom of Heaven. vers. 20. For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven. Wherein our Lord.

1. Giveth Commandment to believers, justified by Faith, to give evidence of the grace of God in them before men, by doing good Works. *Let your light so shine before men (saith he) that they may see your good Works.*

2. He induceth them so to do, by shewing that albeit they be not justified by Works, yet spectators of their good works may be converted or edified, and so glory may redound to God by their good works, when the witnesses thereof shall glorifie *your Father which is in Heaven.*

3. He gives them no other rule for their new obedience than the Moral Law, set down, and explicated by *Moses* and the *Prophets*, *Think not (saith he) that I am come to destroy the Law and the Prophets.*

4. He gives them to understand, that the doctrine of grace and freedom from the curse of the Law; by Faith in him, is readily mistaken by mens corrupt judgments, as if it did loose or slacken the obligation of believers to obey the commands, and to be subject to the authority of the Law, and that this error is indeed a destroying of the Law, and of the Prophets, which he will in no case ever endure in any of his Disciples, it is so contrary to the end of his coming, which is first to sanctifie, and then to save believers, *Think not (saith he) that I am come to destroy the Law or the Prophets.*

5. He teacheth, that the end of the Gospel and Covenant of Grace, is to procure mens obedience unto the Moral Law, *I am come (saith he) to fulfil the Law and the Prophets.*

6. That the obligation of the Moral Law, in all points, unto all holy duties, is perpetual, and shal stand to the worlds end, that is, *till heaven and earth pass away.*

7. That as God hath had a care of the Scriptures from the beginning, so shal he have a care of them still to the worlds end, that there shall *not one jote or one tittle of the substance thereof be taken away*, saith the Text, *verse 18.*

8. That as the breaking of the Moral Law, and defending the transgression thereof to be no sin, doth exclude then both from heaven, and justly also from the fellowship of the true Kirk, so the obedience of the Law, and teaching others to do the same, by example, counsel, and doctrine, according to every mans calling, proveth a man to be a true believer, and in great estimation with God, and worthy to be much esteemed of by the true Church, *verse 19.*

9. That the righteousness of every true Christian, must be more than the righteousness of the Scribes and Pharisees, for the Scribes and Pharisees, albeit they took great pains to discharge sundrie duties of the Law, yet they cutted short the exposition thereof, that it might the less condemn their practice, they studied the outward part of the duty, but neglected the inward and spiritual part; they discharged some meaner duties carefully, but neglected judgment, mercy, and the love of God: In a word, they went about to establish their own righteousness, and rejected the righteousness of God by Faith in Jesus. But a true Christian must have more than all this, he must acknowledge the full extent of the spiritual meaning of the Law.

and have a respect to all the commandments ; and labour to cleanse himself from all filthiness of flesh and spirit, and *not lay weight upon what service he hath done, or shal do*, but cloath himself with the imputed righteousness of Christ, which only can hide his nakedness, or else he cannot be saved. So saith the Text, *Except your righteousness, &c.*

The second thing requisite to evidence true Faith is, that the believer endeavour to put the rules of Godliness and Righteousness in practice, and to grow in the daily exercise thereof : holden forth, 2 Pet. 1. 5.

ANd besides this, giving all diligence, add to your Faith, *vertue* : and to *vertue*, knowledge ; verse 6. and to knowledge, temperance ; and to temperance, patience ; and to patience, godliness ; verse 7. And to godliness, brotherly kindness ; and to brotherly kindness, charity. verse 8. For if these things be in you, and abound, they make you, that ye shall neither be barren , nor unfruitful in the knowledge of our Lord Jesus Christ.

Wherein 1. The Apostle teacheth believers, for evidencing of precious Faith in themselves , to endeavour to add to their Faith seven other sister-graces: The first is *Vertue*, or the active exercise and practice of all Moral Duties, that so Faith may not be idle, but put forth it self in work. The second is *Knowledge*, which serveth to furnish *Faith*, with information of the truth to be believed, and to furnish *Vertue* with direction what duties are to be done , and how to go about them prudently. The third is *Temperance*, which serveth to moderate the use of all pleasant things, that a man be not clogged therewith, nor made unfit for any duty, whereto he is called. The fourth is *Patience*, which serveth to moderate a mans affections, when he meeteth with any difficulty or unpleasant thing ; that he neither weary for pains required in well-doing, nor faint when the Lord chastiseth him, nor murmur when he crosseth him. The fifth is *Godliness*, which may keep him up in all the exercises of Religion, inward and outward, whereby he may be furnished from God for all other duties which he hath to do. The sixth is *Brotherly kindness*, which keepeth estimation of, and affection to all the household of Faith, and to the Image of God in every one wheresoever it is seen. The seventh is *Love*, which keepeth the heart in readiness to do good to all men, whosoever they be, upon all occasions which God shal offer

2. Albeit it be true that there is much corruption and infirmity

mity in the godly, yet the Apostle will have men uprightly endeavouring, and doing their best, as they are able, to joyn these graces one to another, and to grow in the measure of exercising of them, *give all diligence* (saith he) *add to your faith* &c.

3. He exhorteth all professed believers, that as they shall profit in the obedience of this direction, for they shall profitably prove the soundness of their own Faith; and if they want these graces, that they shall be found blind deceivers of themselves, *verse 9.*

The third thing requisite to evidence true Faith, is, that obedience to the Law run in the right channel, that is, through Faith in Christ, &c. holden forth, 1 Tim. i. 5.

Now the end of the Commandment is love out of a pure heart, and of a good conscience, and of faith unfeigned.

Wherein the Apostle teacheth us these 7 Doctrines,

1. That the obedience of the Law must flow from Love, and love from a pure heart, and a pure heart from a good conscience, and a good conscience from faith unfeigned: thus he maketh the only right channel of good works, the end of the Law of love, &c.

2. That the end of the Law is not that men may be justified by their obedience of it, as the Jewish Doctors did falsely teach: for it is impossible that sinners can be justified by the Law, who for every transgression are condemned by the Law: for the end of the Law is (not such as the Jewish Doctors taught, but) love, out of a pure heart, &c.

3. That the true end of the Law preached unto the people, is, that they by the Law, being brought to see their deserved condemnation, should flee to Christ unfeignedly, to be justified by Faith in him: so saith the Text, while it maketh love to flow through Faith in Christ.

4. That no man can set himself in love to obey the Law, except in as far as his conscience is quieted by Faith, or is seeking to be quieted in Christ; for the end of the Law is love, out of a good conscience, and faith unfeigned.

5. That feigned faith goeth to Christ without reckoning with the Law, and so wants an errand; but unfeigned faith reckoneth with the Law, and is forced to flee for refuge unto Christ, as the end of the Law for righteousness, so often as it finds itself guilty for breaking of the Law; For the end of the Law is faith unfeigned.

6. That the fruits of love may come forth in act particularly, it is necessary that the heart be brought to the hatred of all sin and uncleanness, and to a stedfast purpose to follow all holiness universally. *for the end of the Law is love out of a pure heart.*

7. That unfeigned Faith is able to make the conscience good, and the heart pure, and the man lovingly obedient to the Law, for when Christs blood is seen by Faith to quiet justice, then the conscience becometh quiet also, and will not suffer the heart to entertain the love of sin, but sets the man on work to fear God for his mercy, and to obey all his Commandments, out of love to God, for his free gift of justification by grace bestowed on him. *For this is the end of the Law indeed,* whereby it obtaineth of a man more obedience than any other way.

The fourth thing requisite to evidence true Faith, is the keeping of *strait communion with Christ*, the fountain of all grace, and of all good works; holden forth, *Joh. 15. 5.*

I *Am the true vine, ye are the branches, he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.*

Wherein Christ in a similitude from a vine-tree teacheth us.

1. That by nature we are wild barren briars till we be changed by coming unto Christ, and that Christ is that noble vine-tree, having all life and sap of grace in himself: and able to change the nature of every one that cometh to him, and to communicate spirit and life to as many as shal believe in him. *I am the vine (saith he) and ye are the branches.*

2. That Christ loveth to have believers sounited unto him, as that they be not separated at any time by unbelief; and that there may be a mutual inhabitation of them in him *by faith in love*; and of him in them, by *his Word and Spirit*; for he joyneth these together, *if ye abide in me, and I in you*, as things inseparable.

3. That except a man be ingrafted in Christ, and united to him by Faith, he cannot do any the least good works of his own strength; yea, except in as far as a man doth draw spirit and life from Christ by Faith, the work which he doth is naughty and null in the point of godliness, in God's estimation, *for without me (saith he) ye can do nothing.*

4. That this mutual inhabitation, is the fountain and infallible cause of constant continuing and abounding in well-doing: *For he that abideth in me, and I in him (saith he) the same beareth much fruit*: now as our abiding in Christ presupposeth three things. 1. That we have heard the joyful sound of

the Gospel, making offer of Christ to us who are lost sinners by the Law. 2. That we have heartily imbraced the gracious offer of Christ. 3. That by receiving of him we are become the sons of God. *Joh. 1. 12.* And are incorporated into his Mystical body, that he may dwell in us as *his temple*, and we dwell in him as in the residence of *righteousness and life*. So our abiding in Christ, importeth other three things. 1. An imploying of Christ in all our addresses to God, and in all our undertakings of whatsoever piece of service to him. 2. A contentedness with his sufficiency, without going out from him to seek righteousness, or life, or furniture in any case, in our own or any of the creatures worthiness. 3. A fixedness in our believing in him, a fixedness in our imploying and making use of him, and a fixedness in our contentment in him, and adhering to him, so that no allurements, no temptation of Satan or the world, no terror, no trouble may be able to drive our spirits from firm adherence unto him: or from constant avowing of his truth, and obeying his commands, who hath loved us, and given himself for us; and in whom not only our life is laid up, but also the fulness of the God-head dwelleth bodily, by reason of the substantial and personal union of the Divine and Humane nature in him.

Hence let every watchful Believer, for strengthening himself in Faith and Obedience, reason after this manner.

Whosoever doth daily imploy Christ Jesus, for cleansing his conscience and affections from the guiltiness and filthiness of sins against the Law, & for enabling of him to give obedience to the Law in love, he hath the evidence of true faith in himself.

But I (may every watchful believer say) do daily imploy Jesus Christ, for cleansing my conscience and affections from the guiltiness and filthiness of sins against the Law, and for enabling of me to give obedience to the Law in love.

Therefore I have the evidence of true Faith in my self.

And hence also let the sleepy and sluggish believer reason, for his own up-stirring, thus,

Whatsoever is necessary for giving evidence of true faith, I must study to do it, except I would deceive my self and perish.

But to imploy Christ Jesus daily for cleansing of my conscience and affections from the guiltiness and filthiness of sins against the Law, and for enabling of me to give obedience to the Law in love, is necessary for evidencing of true faith in me.

Therefore this I must study to do, except I would deceive my self and perish,

And lastly, seeing Christ himself hath pointed this forth as an undoubted evidence of a man elected of God unto life, and given to Jesus Christ to be redeemed, *if he come unto him, that is, close Covenant and keep communion with him, as he teacheth us, Joh. 6. 37. All that the Father hath given me, shall come to me; and him that cometh to me, I will in no wise cast out.* Let every person who doth not in earnest make use of Christ, for remission of sin, and amendment of life, reason hence, and from the whole premises, after this manner, that his conscience may be awakened.

Whosoever is neither by the Law, nor by the Gospel so convinced of sin, righteousness and judgment, as to make him come to Christ, and imploy him daily for remission of sin, and amendment of life, he wanteth not only all evidence of saving faith, but also all appearance of his election so long as he remaineth in this condition.

But I (may every impenitent person say) *am neither by the Law nor Gospel so convinced of sin, righteousness and judgment, as to make me come to Christ, and imploy him daily for remission of sin, and amendment of life.*

Therefore I want not only all evidence of saving faith but also all appearance of my election, so long as I remain in this condition.

D I R E C T I O N S Of the G E N E R A L A S S E M B L Y,

Concerning secret and private Worship, and mutual Edification, for cherishing Piety, for maintaining Unity, and avoiding Schism and Division.

BE sides the publick Worship in Congregations, mercifully established in this Land, in great purity; It is expedient and necessary, that secret worship of each person alone, and privat worship of Families be pressed and set up: That with National Reformation, the profession and power of Godliness both personal and domestick be advanced.

1. And first for secret worship, it is most necessary that every one apart and by themselves be given to prayer and meditation; the unspeakable benefite whereof is best known to them who are most exercised therein: This being the mean whereby in a special way communion with God is intertained, and right preparation for all other duties obtained: And therefore it becometh not only Pastors, within their several Charges, to press persons of all sorts to perform this duty morning and evening, and at other occasions, but also it is incumbent to the Head of every

every Family, to have a care that both themselves and all within their Charge be daily diligent herein.

II. The ordinary duties comprehended under the exercise of Piety, which should be in Families, when they are convened to that effect, are these: First, prayer, and praises performed with a special reference, as well to the publick condition of the Kirk of God and this Kingdom, as to the present case of the Family, and every member thereof. Next, Reading of Scriptures, with Catechising in a plain way, that the understanding of the simpler may be the better enabled to profit under the publick Ordinances, and they made more capable to understand the Scriptures when they are read: together with godly conference tending to the edification of all the members in the most holy Faith: As also admonition and rebuke upon just reasons from these who have authority in the Family.

III. As the Charge and Office of interpreting the holy Scriptures, is a part of the Ministerial Calling, which none (howsoever otherwise qualified) should take upon him in any place, but he that is duely called thereunto by God and his Kirk; So in every Family, where there is any that can read, the holy Scriptures should be read ordinarily to the Family: And it is commendable that thereafter they confer, and by way of conference make some good use of what hath been read or heard: As for example, if any sin be reprov'd in the Word read, use may be made thereof, to make all the Family circumspect and watchful against the same: Or if any judgment be threatned, or mentioned to have been inflicted in that portion of Scripture which is read, use may be made to make all the Family fear, lest the same or a worse judgment befall them, unless they beware of the sin that procured it. And finally, if any duty be required, or comfort held forth in a promise, use may be made to stir up themselves to imploy Christ for strength to enable them for doing the commanded duty, and to apply the offered comfort: In all which the Master of the Family is to have the chief hand, and any member of the Family may propound a question or doubt for resolution,

IV. The head of the Family is to take care, that none of the Family withdraw himself from any part of the Family Worship: And seeing the ordinary performance of all the parts of the Family worship belongeth properly to the Head of the Family; The Minister is to stir up such as are lazie, and train up such as are weak, to a fitness for these exercises. It being always free to persons of quality, to entertain one approved by the Presbytery for performing Family exercise: And in other Families

where the Head of the Family is unfit, that another constantly residing in the Family, approved by the Minister and Session, may be employed in that service, wherein the Minister and Session are to be comptable to the Presbytery. And if a Minister by Divine Providence be brought to any Family, it is requisite that at no time he convene a part of the Family for worship, secluding the rest, Except in singular cases, specially concerning these parties, which (in Christian prudence) need not, or ought not to be imparted to others.

V. Let no idler, who hath no particular calling, or vagrant person under pretence of a Calling, be suffered to perform Worship in a Family, to, or for the same : Seing person tainted with errors, or aiming at division, may be ready (after that manner) to creep into houses, and lead captive silly and unstable souls.

VI. At Family Worship, a special care is to be had, that each Family keep by themselves ; Neither requiring, inviting, nor admitting persons from diverse Families, unless it be those who are lodged with them, or at meal, or otherwise with them upon some lawful occasion.

VII. Whatsoever hath been the effects and fruits of meetings of persons of diverse Families in the times of corruption or trouble (in which cases many things are commendable, which otherwise are not tolerable) Yet when God hath blessed us with peace and purity of the Gospel, such meetings of persons of diverse Families (except in the cases mentioned in the Directions) are to be disapproved, as tending to the hinderance of the religious exercise of each Family by it self, to the prejudice of the publick Ministry, to the renting of the Families of particular Congregations, and (in progress of time) of the whole Kirk : Besides many offences which may come thereby, to the hardning of the hearts of carnal men, and grief of the godly.

VIII. On the Lord's day, after every one of the Family apart, and the whole Family together have sought the Lord (in whose hands the preparation of many hearts are) to fit them for the publick Worship, and to blest to them the publick Ordinances ; The Master of the Family ought to take care, that all within his Charge repair to the publick Worship, that he and they may joyn with the rest of the Congregation : and the publick Worship being finished, after Prayer, he should take an account what they have heard : And thereafter to spend the rest of the time which they may spare, in Catechising, and in spiritual conferences upon the Word of God : or else, (going apart) they ought to apply themselves to reading, meditation, and

secret Prayer, that they may confirm and increase their communion with God : That so the profit which they found in the public Ordinances may be cherished and promoted , and they more edified unto everlasting life.

IX. So many as can conceive Prayer, ought to make use of that gift of God : Albeit those who are rude and weaker, may begin at a set form of Prayer : But so, as they be not sluggish in stirring up in themselves (according to their daily necessity) the spirit of Prayer, which is given to all the children of God in some measure ; To which effect, they ought to be the more fervent and frequent in secret Prayer to God, for enabling of their hearts to conceive, and their tongues to express convenient desires to God for their Family. And in the meantime, for their greater encouragement, let these materials of Prayer be meditated upon, and made use of, as followeth. Let them confess to God, how unworthy they are to come in his presence, and how unfit to worship his Majesty ; And therefore earnestly ask of God the spirit of Prayer. They are to confess their sins, and the sins of the Family, accusing, judging, and condemning themselves for them , till they bring their souls to some measure of true humiliation,

They are to pour out their souls to God, in the name of Christ by the Spirit, for forgiveness of sin : for grace to repent, to believe, and to live soberly, righteously, and godly : and that they may serve God with joy and delight, walking before him.

They are to give thanks to God for his many mercies to his people, and to themselves, and especially for his love to Christ and for the light of the Gospel.

They are to pray for such particular benefites, Spiritual and temporal, as they stand in need of for the time (whether it be morning or evening) as health or sickness, prosperity or adversity.

They ought to pray for the Kirk of Christ in general , for all the Reformed Kirks, and for this Kirk in particular, and for all that suffer for the Name of Christ ; For all our Superiors, the Kings Majesty, the Queen, and their Children, for the Magistrates, Ministers and the whole body of the Congregation, where of they are members, as well as for their neighbours absent in their lawful affairs, as for those that are at home.

The Prayer may be closed with an earnest desire, that God may be glorified in the coming of the Kingdom of his Son, and in the doing of his will . And with assurance that themselves are accepted, and what they have asked according to his Will shall be done.

X. These exercises ought to be performed in great sincerity, without delay, laying aside all exercises of worldly business or hinderances: notwithstanding the mockings of Atheists, and profane men; In respect of the great mercies of God to this Land and of his severe corrections, wherewith lately he hath exercised us. And to this effect, persons of eminency) and all the Elders of the Kirk) not only ought to stir up themselves and their Families to diligence herein: But also to concur effectually, that in all other Families where they have power and charge, the said Exercises be conscionably performed.

XI. Beside the ordinary duties in Families which are above mentioned, extraordinary duties both of humiliation and thanksgiving are to be carefully performed in Families, when the Lord by extraordinary occasions (privat or publick) calleth for them.

XII. Seing the Word of God requireth, That we should consider one another to provoke unto love and good works; Therefore, at all times, and specially in this time, wherein profanity abounds, and mockers, walking after their own lusts, think it strange that others run not with them to the same excess of riot: Every member of this Kirk ought to stir up themselves, and one another, to the duties of mutual edification, by instruction, admonition, rebuke, exhorting one another to manifest the grace of God, in denying ungodlyness and worldly lusts, and in living godly, soberly and righteously in this present world, by comforting the feeble-minded, and praying with, or for one another: Which duties respectively are to be performed upon special occasions offered by divine providence; As namely when under any calamity, cross, or great difficulty, counsel or comfort is sought, or when an offender is to be reclaimed by private admonition, and if that be not effectual, by joyning one or two more in the admonition, according to the Rule of Christ: That in the mouth of two or three witnesses every word may be established.

XIII. And because it is not given to every one to speak a word in season to a wearied or distressed conscience; It is expedient, that a person (in that case) finding no ease after the use of ordinary means, private and publick, have their address to their own Pastor, or some experienced Christian: But if the Person troubled in conscience be of that condition, or of that sex, that discretion, modesty, or fear of scandal, requireth a godly grave and secret friend to be present with them in their sad address, it is expedient that such a friend be present.

XIV. When persons of diverse Families are brought together

being abroad upon their particular necessary occasions: as they would have the presence of God with them whithersoever they go, they ought to be diligent in the duties of Prayer and Praise, and not neglect the duties of Prayer and Praise, but take care that the same be performed by such company shall judge fittest. And that they likewise take care that no corrupt communication proceed out of their mouths, but that which is good, to the use of edifying, that it may minister grace to the hearers.

The drift and scope of all these directions is no other, but that on the one part, the power and practice of godliness among all the Ministers and Members of this Kirk, according to several places and vocations, may be cherished and advanced, and all impiety and mocking of religious exercises suppressed. And upon the other part, that under the name and pretence of religious exercises, no such meetings or practices be used, as are apt to breed error, scandal, schism, contempt, disregard of the publick Ordinances and Ministers, or neglect of the duties of particular callings, or such other evils as are the works, not of the Spirit, but of the flesh, and are contrary to Truth and Peace.

A. Ker.

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